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BY MISS WARNER.

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# THE OTHER SHORE.

BY

ANNA WARNER,

AUTHOR OF "THE MELODY OF THE TWENTY-THIRD  
PSALM," "WAYFARING HYMNS," ETC.

O Land of Quiet! to thy shore the sun  
On the perturbed Present rolls and slings;  
Our storms breathe soft as June upon thy turf  
And lure out blossom.

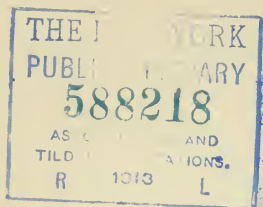
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[ 1866 ]



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## P R E F A C E.

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“WHAT we may fairly rely upon is this, that, in their incidental allusions to the constitution or the destinies of the great intellectual system, and while they are passing over ground where we have no other direct means of information, the inspired writers never lead us astray; or, when fairly interpreted, give rise to suppositions that are altogether unfounded, and contrary to fact. And more than this, we may well believe that, so far as they go, they furnish us with an incidental guidance, of which we may safely avail ourselves while pursuing inquiries of a scientific kind. In relation to the unseen world, Scripture

is to be listened to much as we might listen to an ambassador from a distant country, who, while earnestly discharging the duties of his mission, and while urging at large the political and commercial interests of his sovereign, might make many allusions and employ many phrases, which, when collected and attentively considered, would serve to convey some general notion of the climate, usages, and wealth of his native land."

-- ISAAC TAYLOR'S *Physical Theory of another Life.*

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## THE OTHER SHORE.



### TWILIGHT.

SITTING there in the twilight, Marah and Perga and Nain and Heth, they heard on a sudden the voice of one that sang, as Bunyan says; and at once they all stilled their words to listen. Even poor Ephah on her couch moved a little, that she might hear the better; and the others held their breath. The voice was not far away,—only down among the shadows of a small garden which the bay-window overhung; and the singer was just “my Lady.” They called her so; partly for a certain queenliness of presence which made the

name suit well, and partly for love ; yet Tryphosa was really (as the world goes) no richer than the rest. But she was the stateliest creature, in some ways, — and the tenderest and the busiest, in all. So far as eyes could see, in this time and in that place were her only minutes and steps of rest. Slow, gentle steps they were, falling softly on the strip of a path where roses and mignonette and thyme brushed her on either hand ; and as she stepped, she sang, —

“ How sweet, when waning fast away  
The stars of this dim earth decay,  
To hail, prophetic of the day,  
The golden dawn above, my soul !  
To feel we only sleep to rise  
In sunnier lands and fairer skies,  
And bind again our broken ties  
In ever living love, my soul ! ”

“ Just hear her once ! ” said Merah, with a low breath of impatience.

“ Hush ! ” said Nain. “ There it is again ! ”

“ ‘How sweet, when on this broken lyre  
The melodies of time expire,  
To feel it strung with chords of fire  
    To praise th’ immortal One, my soul  
And while our farewell tears we pour  
To those we leave on this cold shore,  
To know that we shall weep no more,  
    Nor live in heaven alone, my soul ! ’ ”

“ Ah, if we did but know it ! ” sighed poor Ephah.

“ That’s the provoking part of it,” said Heth ; “ she always says, ‘ We know.’ Now we *don’t* know. That is the very trouble.”

“ Talking as if the other shore was right in plain sight ! ” said Marah.

“ I wonder why she does,” said Nain, with a certain pensiveness which now and then found its way to her voice.

“ I’ll find out,” said Marah, — “ once for all ! My Lady ! ”

“ I am here,” she answered, staying her steps beneath the window.

“ We heard you singing,” said Nain.

“ And how can you say ‘ We know,

about any of those uncertain things?" said Heth. "Because you always *do* tell the truth."

"None the less, then," said my Lady with a quiet smile.

"I don't see how you make it out," said Ephah, fretfully. "*We* can't say so."

"Ah," said my Lady, "'We know,' is for those who believe what they are told."

"But we're not told any thing about this," said Ephah, half rising from her sofa. "If we only knew a little more about heaven, I should be more ready to go there."

She thought as so many think, she spoke as so many speak; turning eyes and heart with almost a shudder from the unseen to the seen. Yet for her at least, "the seen" was speeding fast away.

My Lady had come round and taken her seat within

“Then why not study and know? — if you want to know,” she said gently.

“Yes, if we only had a book about it,” said Nain.

“We have.”

“A book about heaven! O, you mean the Bible. But the Bible tells so little.”

“And so much.”

“It’s so very indefinite,” said Ephah, with her complaining tones.

“And still so clear,” said my Lady’s bright voice. “Did you ever search out what the Bible does really say about heaven?”

“Search out? — no: I’ve read things, said Nain.

“And could not make much of them,” said Heth.

“‘Reading things’ is not enough. You want *all* the things. When a description is given in bits, it is needful not to lose one.”

“Well,” said Marah, “that is just what we say: it is fragmentary, and indefinite.”

“It is quite definite in all that it tells,” my Lady answered. “You would not expect a map of the holy city? nor a guide book from point to point? And since we could not understand the whole, what should we have but fragments?”

“Why not understand?” queried Marah.

“No,” said my Lady, — “those pearly gates gleam with too brilliant a light to be scanned and measured: who can tell what lies within a flood of sunshine, let him shade his dazzled eyes as he will? And which of us, in this valley of tears and humiliation, can even guess at ‘the fulness of joy,’ or imagine what it must be to be ‘satisfied’? Truly, the restless heart of man cannot conceive it.”



“Then what does the Bible tell, after all?” said Heth.

“It tells this. It goes over the whole ground of human joy and need and sorrow and longing, point by point; saying to the dark, ‘No more!’ and to the bright, ‘For ever!’”

“The whole ground?” repeated Heth. “I cannot think of a single spot! The words always sound to me up in the air, touching nothing.”

“Wait,” said Nain. “Let us have an instance.”

“If you want instances,” said their friend, “you must patiently seek them all; letting one tint set off another, or listening as the scattered notes make their perfect chord. Take too, for contrast, for a shadow now and then, certain other words which tell of the life that now is.”

“Well begin, begin!” said Ephah, impatiently.

My Lady's tender, pitiful look rested on her, as she repeated, —

“ ‘The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.’ ” — ECCL. i. 9.

Two or three long-drawn sighs answered first, — then Ephah said brokenly, —

“ I suppose that's one of your shadows ! ”

“ Yes,” said my Lady, “ it is a shadow which has stretched all the way down from the closed gates of the Garden of Eden. So spoke Solomon, in his listless abundance; so says many another in our own days; weary of seeing things go wrong, hopeless of seeing them go right, tired and sick of the world's routine.”

“ Then what's the use of bringing it up, — since we all know it ? ” said Marah.

“Listen to the promise,” said my Lady softly.

“Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.” — Is. lxx. 17.

“I’m glad of that,” said Ephah. “I never want to see an inch or an outline of earth again, after I’m once quit of it. I’ve suffered too much here.”

But Nain, sitting in the full glow of mortal sunshine, said wistfully, —

“And yet you can hardly imagine a fairer world than this!”

“No, who can imagine it? — our thoughts fail. Take all sin, all pain, all sorrow from this earth, and which of us would know it again? Which of us would (so to speak) even know himself? With strength to the full, with love overflowing, with every power of mind and body in perfect order, in perfect tune; shadowed by no sorrow,

unclogged with any sin, developed into such freshness of brilliant life as would of itself be ecstasy."

They looked at her; — only Marah repeated, under her breath, —

"Not know myself."

But my Lady went on, eagerly.

"Would you know your head if it did not ache? or your heart without its scars? or your hands and feet and mind without their weariness? Suppose there were no fears, no disappointments, no unsatisfied cravings; no stirrings of pride, no thwartings of envy? no hopes that must fail, no promise that must vanish away? People wonder sometimes if we shall know each other — but it seems as if at first we might be much more strange unto ourselves. Perfectly happy, perfectly strong, perfectly holy, perfectly well; seeing, hearing, feeling nothing that is not perfect."

"It sounds pleasant," said Nain, "but

I don't think it would seem strange. One expects all that in heaven."

"Yes," said my Lady, "our little expectations do reach timidly forth that way; but the *reality* will be new heavens and a new earth. Should I know myself, if heart and foot were bounding with joy again? Should I know the world, if suddenly I believed — as once I did — that every one I loved could do no wrong? O how strange it would be to spend a day even like our childish days, —

'When feelings were young, and the world was new.'

When fear had not grown up, and sorrow had not come, and care was only a dark name."

"Were there ever such days?" Marah said, with a sort of hidden cry in her voice. "Happy days never repeat themselves any more!"

"No," said my Lady, "not here, but *there*, —

“‘To-morrow shall be as this day, and much more abundant.’” — Is. lvi. 12.

“I don’t know how you can talk of forgetting,” said Heth; “I thought people were to *remember* all the way they had come. That’s what they always tell Ephah — to comfort her, I suppose.”

“Forget, as one forgets last week’s headache, or the fever of a year ago, — yet never losing the remembrance of the love that tended us in our time of need. The pain all gone, the sweetness all remaining. Or as the dolls and trumpets of our childhood are laid by in some unused closet; kept for what they signify, not for what they are. I think Joseph’s words just express it. He called the name of his firstborn, ‘Manasseh,’ forgetfulness. ‘For God,’ said he, ‘hath made me forget all my toil, and all my father’s house.’ Not their faces, not the love he had borne them,

not the years of growth and intercourse ; but the unkindness, the separations, the loneliness, the mistakes, the grief. All the years of exile, all the long captive days, Joseph 'forgot' in the completeness of his new joy."

"Thou shalt forget thy misery, and remember it as shadows that pass away."  
JOB xi. 16.

"Do you think I shall?" said Ephah. "It seems to me now as if it was burnt in."

"Ay, but the leaves of the tree of life are for the healing of the nations. We shall indeed remember all the way by which the Lord has led us ; but it will be for the beauty and wonder of his leading — not the roughness and darkness of the way."

She paused a moment, drawing a breath that told of many thoughts, — then went on, speaking low and softly, but so that they caught every word.

“We have a little — just a little — to help our thoughts here,” she said. “The exquisite luxury of respite from pain, of relief from anxiety, of rest, we do all know in a measure; but take the best of these moments and make them perfect, and stamp them ‘eternal,’ — how changed, how ‘new’ they would be! For ‘the clouds return after the rain,’ here, and we learn to rejoice with trembling: afraid sometimes to think we are better, afraid to say we are at ease.

“‘For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.’” — *Is. lxiv. 4.*



## RIVERS OF PLEASURE.

MY Lady had stolen out so silently when her last words were spoken, that there was no chance to reply, even if anyone had been inclined. But as her steps came near our window next evening, Heth leaned out and began, —

“You see, my Lady, that’s just the trouble, as I told you. We *don’t* know what is prepared, — and I wish we did. And now you confess we can’t even imagine it.”

“Would you like a heaven so small, so human, that mortal words could line it out and mortal wishes be its boundary?” said my Lady, stopping short beneath our window to speak her earnest words.

“I suppose I should like something I could get hold of,” said Heth.

“Get hold of!” she repeated. “As a child would have the moon suited to the grasp of his baby hand! The things *we* look for are prepared by One whose thoughts are as far above our thoughts, as that broad star-lit heaven is above this little gas-lit earth.”

“What is she saying?” cried Ephah. “Beg her to come up here! What are you talking of, my Lady?”

“Of what God has prepared,” said their friend, as she came in and seated herself by the poor sufferer. “Man’s preparations — if they be strong, rich men — often bring forth much; but the Lord’s? — who shall imagine them! Wrought from the treasures of perfect wisdom and the resources of boundless power; with infinite skill, out of endless material, by perfect love. A kingdom prepared by the King of kings;

and in that, a special, individual provision made for each one of all his people."

"Do you think *that*?" said Heth.

"And do *you* think that people are to be all massed in heaven, losing their various identities, their differing tastes, their separate natures? Going from this lower world, so full of its adaptations; where colour and form take on a thousand changes, and life and pursuit can be varied almost at will; to a mere dead level of perfect felicity? Is *that* your idea?"

"Pretty much!" said Perga, with a laugh.

"And so, you see, the felicity seems somewhat *imperfect*," said Heth.

"No wonder," said my Lady. "To leave earth, where no two things are alike, and go to heaven, to find no two different! The Lord's preparations mean more than that. I marvel that

you do not learn better from this lower world."

"To be sure — this was prepared too," said Nain.

"And how? No one pair of black eyes is just like another, no two leaves upon the same tree. And not a yellow blossom can spring up by the wayside, without a red or a white one at hand for contrast. Are the clouds copies of each other? Are the shadows on the hills ever twice the same? Take for your comfort the full assurance, that the very tree of life — which in Eden seems to have borne but one manner of fruit — in heaven shall bear twelve."

"But even you say we can't imagine it," said Ephah, discontentedly.

"Not in its fulness, — it is so far above our imaginings," said my Lady. "But that of itself tells much. No, — since the first foundation of this royal estate, not one of all the Lord's people

could get more than a glimpse of the glory to be revealed. Not Enoch, walking with God three hundred years; not Abraham, the friend of God; not Moses, speaking with him face to face."

"Just what we all said," observed Pèrga. "So I don't see what's the use of thinking about it at all."

"Do you count the glimpse nothing?" said my Lady, her brilliant eyes all lit up. "From it David knew that he should be 'satisfied,' and Paul that it was 'far better,' and Moses that the mere reproach of Christ entailed greater riches than the treasures in Egypt. And Stephen had one sight that well nigh changed him to an angel before the time. Yet even to them the word was — 'Wait for the appointed vision.' — and the fulness of joy was not yet."

"Yes, it was something to see what they saw," said Nain softly.

"If one could!" — said Ephah.

“Then look,” said my Lady. “Not to see clear outlines and distinct colours, but only the flood of heavenly light. From point to point the promises pass on, with their golden touch; until the vacant places in our lives disappear, and the aches die out, and desire and longing are lost in ‘more than heart could wish.’”

“‘And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.’” —  
Is. xxxv. 7.

How fresh and cool and healing were the very words! — what treasures of consolation, what riches of restoration lay there! Ephah drew a long sigh, fraught with many things. My Lady went on softly, —

“And you think with our little measuring lines to sound these wells of

salvation and declare their depth?  
Listen :

“ ‘He that drinketh of the water that I shall give him, shall never thirst.’ — JOHN iv. 14.

Can you fathom that?”

They mused a little over the words, but at first said nothing.

“ ‘The parched ground, a pool,’ ”  
Marah repeated, half to herself.

“ Ay! — will not that be new? These great deserts of human life all clothed with the freshness not of mirage, but of reality; and the sorrow and the longing and the loss swept back for ever, by the incoming flood of endless joy. New? — why, it will be all new! A new heavens and earth which shall ‘remain;’ a new city; a new name in our foreheads, a new song upon our lips.”

“ One is ready to join with the apostle, and cry, ‘Come quickly!’ ” said Nain,

while Ephah wiped away one or two quiet tears.

“Yes, and so all creation *does* cry,” said my Lady. “According to the wonderful vision in the apocalypse, where each one of the living creatures in turn cries, ‘Come.’ Never more *then* shall be heard the weary, sated complaint —

“‘Vanity of vanities ; all is vanity.

“‘Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.’” — ECCL. i. 2, 10.

“For —

“‘By the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed ; it shall bring forth new fruit according to his months.’” — EZEK. xlvii. 12.

“And I am just inquisitive enough, and restless enough, to want to know



the colour of the foliage and the flavour of the fruit," said Ephah, turning uneasily upon her couch.

"You may have both, if you will stand where the coloured rays come down; where the winds from heaven blow clear and fresh," my Lady answered.

"How sweet is the wind that bloweth out of the airth where Christ is! \*

"O but heaven casteth a sweet smell afar off!

"My Lord's sun casteth a heat of love and beam of light upon my soul.

"I dare avouch to all that know God, that the saints know not the length and largeness of the sweet earnest, and of the sweet green sheaves before harvest, that might be had on this side of the water, if we would take more pains.'"

"And failing that?" — Perga asked, gloomily.

\* Rutherford.

“Failing that?” my Lady repeated, sighing in her turn. “What can you have, ‘failing that’! But we know that it shall be perfect, — and perfect means much more than we imperfect ones can even begin to understand. The blind can as little imagine colour, the deaf as hardly get an idea of sound. Remember, *perfect* has no clipped edges, no dreary blanks. Therefore, even now :

“‘Be ye glad for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.’” — Is. lxx. 18.

“So perfect a rejoicing, that the old shall not be remembered *nor come upon the heart*.\* No thoughts of past gladness shall cloud the new; the heart shall bear no burden but its own weight of joy.

“‘And O day, O fair day, O everlasting summer day, dawn and shine out; break out from under the black sky, and shine!’”

\* Young’s Translation.

There was a caught breath — from everyone that heard, — as if with some sudden waft of mountain air, too pure, too strong, too full of contrast; and from Ephah it was almost a sob. But my Lady said no more. With those last words she went away, and there was utter silence, till from the shadows of the dark garden they heard her voice again singing.

## FOUNDATIONS.

“JERUSALEM a rejoicing and her people a joy,” — said Perga. “That *would* be a change. Seems to me as things are now, you Christians worry a good deal over each other, as well as over yourselves and the rest of the world.”

“Guess then, with what glad expectation,” said my Lady, —

““We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”” — 2 PET. iii. 13.

“That does not say much to me,” said Perga, shaking her head. “I like the old earth well enough, just as it is.”

“Ah yes, — and know so little about

it! It is partly, I think, because we so faintly appreciate the old, that we are so slow to welcome the new."

"But I tell you I *do* appreciate it," said Perga.

"Its tinsel — not its rust. The world gets on well enough, — so many imagine; and even those who know this is not true, yet do often fail to lay it to heart, lulled in a sort of slumber by the world's hum and song."

"'Awake, awake!' — cried the prophet, — 'put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.' — Is. lii. 1.

"Yet how many go now in the power of that promise?"

"I suppose they don't care about it," said Nain gravely.

"No," said my Lady, "they are asleep. Like the disciples whom the

Lord took out into the darkness to watch with Him. Only those who like Jeremiah have eyes 'a fountain of tears' for the sin-slain of their people, can perceive the deep joy that lies hidden in these words :

“‘Then shall Jerusalem be holy, and there shall no strangers pass through her any more.’ — JOEL iii. 17.

Only those who with Christ have wept over the earthly Jerusalem, can catch the flashing glories in the picture of the new.

“‘They shall gather out of his kingdom all things that offend, and them that do iniquity.’ — MAT. xiii. 41.

“‘And there shall in no wise enter into it any thing that defileth.’ — REV. xxi. 29.

“For none such have any inheritance in the kingdom of Christ and of God. And then — O word of wonder! —

“‘Jerusalem shall be called a city of truth.’” — ZECH. viii. 3.

“But do you really think the world is in such shadow as — as that light would make it out?” said Perga.

‘Look and see,’ said my Lady. David said in his haste that all men were liars; and Noah found it needful to preach righteousness, and Enoch heard “hard speeches” against him who was the light of his life. Elijah thought he stood alone, and Paul and Moses could almost have given their own souls for Israel. Not one disciple but fled when Christ was led away to the high priest’s judgment hall; not one fellow-Christian stood by Paul at his first arraignment before Cæsar.”

“But that is a very melancholy view to take!” said Nain.

“Very; but it is the true. ‘The foundations of the earth are out of course.’ But then, in that future day

Jerusalem shall be called, A city of truth. Truth on the lips of the people, truth on their faces, truth even in the mere tones of each voice. Truth in the very air of the city and the pavement of its streets. A holier 'lamp of truth' than Ruskin's, shall be lighted in each heart for ever. No more shams then, no more pretence. Nor one truth warring against another, nor two truths 'straitly shut up' for fear of a third; for *then* all truth will be loved, for its own sake. No more mistakes, no more misunderstandings; no false doctrine, no 'spots' on the feasts of charity; no 'oppositions of science, falsely so called.' But truth everywhere, in every thing, in every person, — 'truth in the inward parts;' and the 'false ways' that David hated, for ever at an end. O what unspeakable repose, what boundless rest!"

"Truth in everybody!" — Ephah repeated.



“Ay, — and with truth, holiness.”

““Yea, every pot in Jerusalem and in Judah shall be holiness to the Lord.” — ZECH. xiv. 21.

“What does that mean, if you please? — if it *has* any meaning,” said Perga, knitting her brows.

“It means that the littlest things, and the meanest things, shall one day wear the glory of consecration. No feast then at which the Lord is not a guest, no eating and drinking but to his glory. It is commanded now, — but then it will be done.”

“Some people will be a good deal changed then,” said Heth.

“Some people? — all! people. For not even the best people are pure gold now, nor the best churches. ‘One of you shall betray me,’ — ‘Many walk of whom I tell you weeping.’ But when the Lord shall do as he has said; when

the 'dross' is all purged away, and the 'tin' removed; then shall Jerusalem be called —

“‘The city of righteousness, the faithful city.’ — *Is. i. 25, 26.*

Then shall people say —

“‘The Lord bless thee, O habitation of justice, and mountain of holiness.’” — *JER. xxxi. 23.*

“Changed indeed!” Marah said, something bitterly. “Why aren’t Christians like that now?”

“Because they do not live close enough to the command — ‘Do all in the name of the Lord Jesus.’

“‘When ye fasted — said the Lord to them of old time — did ye at all fast unto me?

“‘And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?’” — *ZECH. vii. 5, 6.*

“And the command is,” said Nain —

“‘Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.’” — I COR. x. 31.

“But I never could see how it is possible,” said Heth.

“You will — when that day comes,” my Lady answered.

“‘In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD.’” — ZECH. xiv. 20.

“So queer!” said Perga, — “so indefinite. Who can make any thing of it?”

“Look and see,” said their friend. “When do the bells of the horses ring now?”

“Why — there are sleigh bells, you know, — and bells on the leader of a team, — or on the whole team, for aught I can tell.”

“Business and pleasure, — that is just it. Well, in *those* days, there will

be neither business nor pleasure without the Lord's seal. No journey, no enterprise, no undertaking, without his presence: and the very joy and merriment and adornment of life shall be its religion. The bells shall ring out holiness."

"I should think business and pleasure would both suffer,—with such a thought of duty and work in it all," said Perga.

"How is it now, when things are done 'to the Lord and not to men'? And it will not be work, but the very glow of pleasure; as it is to some, even here. The business will not suffer. But there will be no fetching then of unlawful gain; no forgetting then of the day of rest. Men will take time to obey, and not 'make haste to be rich.' O what a change in the roar and murmur and cry of this world, when the bells ring out such a chime as that!"

All were silent, and she went on.

“‘In that day there shall be no more the Canaanite in the house of the Lord.’” — ZECH. xiv. 21.

“Now, let both grow together, the Lord has said; but then, he shall separate them; and Jerusalem shall be indeed a city of truth, the faithful city. The change will be both national and individual. ‘I shall sleep in Christ,’ said Rutherford, ‘and when I awake, I shall be satisfied with his likeness.’”

“What will they do then?” Heth broke out. “How will they live? It seems to me as if it was just the ups and downs of people and things that kept this world in motion. Why, if people were all like that now, there’d be nothing to do! — No lawyers, and no doctors, and no clergymen, and no benevolence. Nobody to work for, because everybody would have enough, and no-

body to help you, because you'd have plenty."

My Lady smiled — yet with some sadness.

"If you are afraid of being dissatisfied because of having too much," she said, "I fear I can't help you. Plenty does often tend to discontent in this world, there is no doubt; but here men abuse — or do not use — their gifts: no such mistake can be found up there. Yet the Bible tells little of heavenly work. One part of it we know.

"It shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come and worship before me, saith the Lord.'" — *Is. lxvi. 13.*

"Does that bring to you a vision of weary sabbaths, and dull preachers, and a long tiresome routine?"

"Precisely!" said Perga. "Sabbaths which seemed to have 'no end,' in quite

another sense from that intended by the hymn-book.”

“So people reason,” said my Lady; “imagining that these poor earthly failures are to be reproduced and intensified in heaven. But the law gives a shadow *of good things to come*. ‘The body is of Christ,’ said the apostle; and we know what even an earthly sabbath, spent with him, can be. Ask Ephah of days when she has been left at home alone, and the Lord came to bear her company. Yet the best of these our best hours, is but the faintest dawn of that glad morning. Feasts of rejoicing, times of special worship and service that men shall *love*; the perfection of those mixed and clouded days, of which — even so — David declared each one to be ‘better than a thousand!’”

“But that was David” — said one or two voices at once.

“That was David. But it was Dr.

Skinner who said, at the close of a long, long afternoon Communion :

““ I wish this could last all night! — don't you? ” ”

“ If all were like him ! ” said Marah softly.

“ Yes, if all were ! — But in heaven there will be no mingling of false professors and half-hearted christians ; no broken vows to remember, no future falls to fear. No disturbing rustle and whisper of the world ; no sight nor sound nor thought of sorrow, to break the glory of the sabbath rest.

““ No more fatigue, no more distress,  
Nor sin nor death shall reach the place.  
No groans shall mingle with the songs  
That echo from immortal tongues.” ”

““ O Judah, keep thy solemn feasts, perform thy vows, for the wicked shall no more pass through thee : he is utterly cut off. ” ” --  
NAHUM i. 15.

“ They do hinder now, ” said Nain  
“ Even I must allow that. ”



“O they do!—colouring the light with false hues, bending the conscience, swaying the judgment. Learn what is now, by the promise of what shall be.

“‘The vile person shall be no more called liberal, nor the churl said to be bountiful.’”—Is. xxxii. 5.

“‘At the day of Christ,’ said Rutherford in his joy, ‘truth will be truth and not treason.’”

“Why, who makes it treason now, I should like to know?” said Perga.

“Think a little. Not treason against the State, of course, but against friendship, against policy, against charity, against politeness. How constantly is some truth or other sent into exile, banished from conversation! But in that blessed day all things will go by their right names; and the gifts, and the deeds, which are of pride and self-love, will no more rank the humble sweet

things that are done to Christ alone. The others have their reward, but it will be all paid out then. The so-called clever words, the so-called brilliant arguments, against the truth, will stand revealed then in all their poor perishable tinsel. And as the false ways of men fall off, and the false gloss of error fades away; so shall the truth spread and triumph, and the doers of truth rejoice together, from sea to sea, and from the river unto the ends of the earth.

“‘And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them unto the greatest of them.’” — JER. xxxi. 34.

## PEACE.

“THEN this is what you see on the other shore?” said Nain, when we were together the next night.

“Do you think it would really make so much difference?” said Ephah. “I’ve been thinking it all over and over, and it seems to me that if the world *was* all full of good people, it would be just the same old story. There are a great many good people now.”

“Imperfect good people. But can you even guess what a ripe fruit will be, from the first little hard, green apple or pear that follows the blossom? Take then a glimpse or two at that harvest glory of which you doubt the sweetness

“‘Nation shall not lift up sword against nation, neither shall they learn war any more.’ — Is. ii. 4.

“‘They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.’ — Is. xi. 9.

“‘Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise.’ — Is. lx. 18.

“O flourish of victory ! O trumpet of recall ! When evil passions shall bite the dust, and pride and malice and ambition lay down their arms, and fear and sorrow be for ever put to flight. When the God of peace shall bruise Satan under our feet ; and the saints shall stand, more than conquerors, upon their hard-fought field ; and the bugles shall sound the ‘Cease firing’ !

“‘And the work of righteousness shall be peace ; and the effect of righteousness quietness and assurance for ever.’” — Is. xxxii. 17.

The waft of unearthly sweetness swept by. Even Perga was silent; even the summer evening wind seemed flavourless, for the time.

“How strange to think of,” Tryphosa went on, after a pause: “how hard to conceive! And stranger yet, perhaps, that we do not see it without waiting. For here are the secret orders which must win the day, and they are binding now.”

“‘Thy people also shall be all righteous.’”  
Is. lx. 21.

“Binding now!” Heth repeated.

“Ay,” my Lady answered. “Here is work for the Peace Societies, — here is a private field wherein each one may labour for the good of the whole. All the Lord’s people ‘*all* righteous?’ — how long, think you, could the darkness of this world hold out against such shining? How long would corruption pre-

vail, if the salt of the earth had such a savour?"

"But you know that *cannot* be now," said Perga decidedly.

"Are you sure?" said my Lady. "Mr. Coan says that thirty-five years ago there were some baptized by him from among the heathen, who from that day to this, have shewed 'neither spot nor wrinkle.' Is the Lord's grace stronger in the Sandwich Islands than elsewhere? Or is it good for thirty-five years, and not for fifty? Ye are the light of the world, ye are the salt of the earth, O people of the Lord that *should* be 'all righteous.'

"And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.'" — REV. xi. 15.

"You take away my breath!" said Marah. "It seems as if all I ever suf-

ferred — and all I ever longed for — lay on my heart together !”

“ But the other shore !” said Ephah. “ It might as well be the remotest star whose light has never got down to us yet !”

“ It looks far off,” my Lady answered : “ we seem to see it dimly across the smoke of countless battle-fields, and to hear the proclamation faintly through the din of many a strife. Yet it shall come : and *when* Christ shall reign — what then ?

“ ‘ In his days shall the righteous flourish : and abundance of peace so long as the moon endureth.’ — Ps. lxxii. 7.

“ ‘ My people shall dwell in a peaceable habitation, and in sure resting-places.’ — Is. xxxii. 18.

“ ‘ The meek shall inherit the earth ; and shall delight themselves in the abundance of peace.’ — Ps. xxxvii. 11.

“ What think you of that ? — you

‘destitute, afflicted, tormented’? Will not *that* be a new earth?”

“It is rest, just to hear the words!” Ephah said, with her weary eyes closed softly.

“And can you realize all this?” Nain said wonderingly. “Does it seem as if it could ever come?”

“Whatever is *sure*, is *near*,” my Lady answered; “and what the Lord has promised, is in effect done. Listen again:

“‘Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall be removed, neither shall any of the cords thereof be broken.’” — Is. xxxiii. 20.

Her voice trembled a little, yet steadied itself and grew clear, giving the glorious words with a ring of triumph; but for those who heard, more than one head sank low, more than one face was out of sight.



“Not one removed, not one broken!”  
 Marah said with a sort of agony of appreciation. For *now*, for her, not one was standing.

“‘A city which hath foundations.’” — HEB. xi. 16.

their friend repeated slowly ;

“‘An house not made with hands.’ — 2 COR. v. 1.

“‘For the things which are seen are temporal ; but the things which are not seen are eternal.’ — 2 COR. iv. 18.

Therefore, dear Marah, ‘we endure.’  
 O fulness of joy which cannot be measured !  
 O abundance of peace which shall have no end !  
 O city which hath foundations ! —

“‘The voice of weeping shall no more be heard in her, nor the voice of crying.’ — IS lxv. 19.

“‘There shall be no night there.’” — REV xxii. 5.

“O hush, hush!” said Ephah with a gesture of her wasted hand. “You will break my heart with very homesickness!”

My Lady took the little hand in both her own — then went on softly, —

“Do you wonder now, that those who through smoke and cloud and haze do catch such glimpses of the other shore, ‘declare plainly that they seek a country’?”

“I think in a little while,  
I said at length,  
We shall see His face in the city  
Of everlasting strength.  
And sit down under the shadow  
Of His smile,  
With great delight and thanksgiving,  
To rest awhile.”

No one answered, unless a caught breath, a checked sob, were answer; till Peiga spoke.

“What do you suppose ‘no night, means?’”

“ It means that there shall be no interruption of the joy, — no darkness of doubt, nor of sorrow, nor of sin. No eyes there shall fail for the morning, no hearts tremble at the approaching gloom.

“ No midnight shade, no clouded sun,  
But sacred, high, eternal noon.”

“ They shall come and sing in the height of Zion.

“ Their soul shall be as a watered garden ; and they shall not sorrow any more at all.” — JER. xxxi. 12.

“ How shall that be ? ” said Marah looking up suddenly. “ How *can* that be ? ”

“ How ? — why thus :

“ Thou shalt weep no more.’ — IS. xxx. 19.

“ The days of thy mourning shall be ended.’ ” — IS. lx. 20.

“ Think of the blanks, the breaks, the losses, the wounds ! ” Marah said, under her breath.

“Yes, think of them,” my Lady answered — “but as things with which you will soon have no more to do for ever. Listen :

“‘Everlasting joy shall be unto them. — Is. lxi. 7.

“‘They shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.’ — JER. xxiii. 4.

“‘They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.’ ” — REV. vii. 16, 17.

## THE SHORT WAY BACK.

“ISN'T she well named?” Heth broke out, as they caught sound of the voice for whose nearer approach they were waiting. “‘Thrice-shining’! Does any thing ever cloud her sky, I wonder?”

“She carries her head too high for clouds,” said Marah, not raising her own, which rested on her hands.

“Hush,” said Nain: “listen!” And nearer and sweeter the words came floating up from the depth of the garden shadows, —

“‘ Here brief is the sighing,  
And brief is the crying,  
For brief is the life I  
The life there is endless,  
The joy there is endless,  
And ended the strife.

O country the fairest !  
 Our country the dearest,  
     We press toward thee !  
 O Sion, the golden !  
 Our eyes are still holden,  
     Thy light till we see.

Thy crystalline ocean,  
 Unvexed by commotion,  
     Thy fountain of life ;  
 Thy deep peace unspoken,  
 Pure, sinless, unbroken —  
     Thy peace beyond strife.

We know not, we know not,  
 All human words shew not,  
     The joys we may reach :  
 The mansions preparing,  
 The joys for our sharing,  
     The welcome for each.' ”

“Where does it say any thing about welcome?” said Perga quickly, as the singer came in and took her seat. And my Lady answered :

“‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’ — MAT. xxv. 34.

“Is there no welcome there? And what do you think of this? —

“Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.” — MAT. xxv. 21.

“I think,” said Ephah, “that he who heard those words spoken to himself, would never want any thing more!”

“No,” said my Lady: “they shall be satisfied.”

“Now *there's* another of your indefinite texts,” said Perga. “It takes such different things to satisfy different people.”

“And there is room in heaven for all the individual differences, and preparation made to satisfy each one. Think of these restless cravings answered! think of these longing hearts at rest, in full and absolute content! To awake in the likeness of Christ, to bear the image of the heavenly, — think a little what that will be!”

“I may think of it, but I don't get hold of it, still,” said Perga.

“Then study it,” said my Lady, — “thought by thought and word by word. Take first the mere change and renewing of the physical life.

“‘How far back it seems to the time of your health and strength!’ said the wife of Bishop Clark to him, when he lay dying.

“‘Yes,’ he answered, ‘the way back seems very long. But the other way is short and bright.’

“Do you realize that death is but ‘the other way’ to all we have ever longed for, to all we have ever lost? A step to immortal strength; a short cut across the fields to eternal youth; a quick passage from the earth of faded leaves, to the heaven of changeless gold. ‘A point of time’ — no more — is in our way.”

“I don't realize it a bit, if you mean me,” said Perga; while Ephah turned



her wistful eyes upon the one who spoke so confidently of things to come.

“And it always frightens me when I try,” said Heth.

My Lady went on, but not in direct answer.

“Last Saturday night I was watching with one who had broken down under the burdens of others, — worn and tired in the effort to give others rest. And when my watch was relieved, and I was sent to lie down, still I could not sleep; but lay listening for every sound from the room below.

“The night was utterly quiet, with bright stars; the house in a deep hush.

“As I watched and listened, suddenly the great clock across the river began to strike: one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve! Twelve little strokes — no more; and even as I counted, before the last echo had died away among the hills, Satur-

day had passed into Sunday, and the Sabbath had begun. Was that all? I thought. Was that perhaps to be all, and soon, for the tired one downstairs? And quick, like another echo, the words of the old German hymn seemed to fill the air.

“Chime on, ye bells! again begin,  
And ring the Sabbath morning in!  
The labourer’s week-day work is done, —  
The rest begun  
Which Christ hath for his people won!”

“O what ‘a point of time’ death seemed to me then!”

“Only that?” said Ephah, with a sort of sigh. “It looks to me so long and hard. Only that?”

“And beyond these narrow bounds of time,” said my Lady softly, “‘there remaineth a rest for the people of God.’ Or, as the word is, ‘the keeping of a Sabbath,’ — the week’s work all done. How fresh and new every thing looks on the Lord’s day mornings, even here! — as if something of the old blessing that

hallowed them in Eden, were upon them still. The quiet pause in earth's hurry; the closed workshops, the labourers set free; even the fresh dresses and the houses made clean, all bear their part. And one has leisure to listen to the song of the birds, and time to rejoice in the life-giving sunshine. But think what it will be when *the* day of the Lord comes, and with it the Lord himself!

“‘The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.’ — Is. xxx. 26.

“‘Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.’ — Is. xxx. 29.

“‘In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks.’” — Is. xxvi. 1.

“I can’t think!” said Heth. “It seems as if all the ugly, sorrowful things of earth came right in between, — and so many of them, that they can never be won through!”

“Yes,” said my Lady — “we let ourselves droop under our own sorrows, or with the bowed heads around us.

“The earth mourneth and fadeth away the world languisheth and fadeth.

“They that dwell therein are desolate.’ — Is. xxiv. 4, 6.

“The air is full of farewells to the dying,  
And mournings for the dead.’ ”

“Well?” said Marah, with the sharp accent of pain. But my Lady went on.

“We all do fade as a leaf.’ — Is. lxiv. 6.

“We spend our years as a tale that is told.’ ” — Ps. xc. 9.

“And we’re not likely to forget it — that you need keep reminding us,” said Ephah, in her nervous impatience. A

wonderful smile was on Tryphosa's lips as she answered, holding out her hand :

“ ‘ But now they desire a better country, that is, an heavenly : wherefore God is not ashamed to be called their God ; for he hath prepared for them a city.’ — HEB. xi. 16.

“ ‘ And this city shall remain for ever.’ — JER. xvii. 25.

“ ‘ The inhabitant shall not say, I am sick : the people that dwell therein shall be forgiven their iniquity.’ — Is. xxxiii. 24.

“ O heads that know no ache ! O veins that know no fever ! O Land where there shall be no night of weariness, no shadow of unrest ! Is not ‘ the other way ’ ‘ short and bright ’ ? ‘ Think what it will be for your father to have his youth again ! ’ said one to me.

“ ‘ For this corruptible must put on incorruption, and this mortal must put on immortality.’ — I COR. xv. 53.

“ No more wasting strength, no more ‘ declining years,’ no beauty consumed

as the moth ; for the power of death will be broken then, and men will 'take of the tree of life, and eat, and live for ever.' And we shall wait on the Lord, renewing our strength : we shall mount up with wings as eagles ; and shall run, and not be weary, we shall walk, and not faint."

"What joy!" Ephah said.

"But how? how?" said Heth. "How do you gather so many particular things from a few sweeping words?"

"Does not the greater contain the less?" said my Lady, "and the whole a part?"

"This is the promise that he hath promised us, even eternal life.' — 1 JOHN ii. 25.

"What does that mean? Then take the words in 1 Cor., and go over them step by step, with only a Bible commentary.

"It is sown in corruption.' — 1 Cor. xv. 42.

“Give me a possession of a burying place among you, that I may bury my dead out of my sight.’ — GEN. xxiii. 4.

“It is raised in incorruption.’ — I COR. xv. 42.

“Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.’ — LUKE xx. 35.

“It is sown in dishonour.’ — I COR. xv. 43.

“Dust thou art, and unto dust shalt thou return.’ — GEN. iii. 19.

“It is raised in glory.’ — I COR. xv. 43.

“Then shall the righteous shine forth as the sun in the kingdom of their Father.’ — MAT. xiii. 43.

“It is sown in weakness.’ — I COR. xv. 43.

“The grasshopper shall be a burden.’ — ECCL. xii. 5.

“It is raised in power.’ — I COR. xv. 43.

“Him that overcometh will I make a pillar in the temple of my God.’ — REV. iii. 12.

“It is sown a natural body.’ — I COR. xv. 44.

“In all points as he came, so shall he go. — ECCL. v. 16.

“‘It is raised a spiritual body.’—1 COR. xv. 44.

“‘For our country is in the heavens; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body.’”—PHIL. iii. 20.

There was a great hush in the room as Tryphosa went on, every eye as eagerly bent on her, as every ear. She paused a little, then spoke again.

“‘It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.’—1 JOHN iii. 2.

“‘I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.’”—EZ. xxxiv. 16.

“‘As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.’—PS. xvii. 15.

“You make a strong case, I must



say," observed Perga. "But still all this don't touch the well people now — not so very much."

"Are you weary of my shadows?" my Lady answered, — "or shall I go on?"

"O go on, by all means," said Perga. "Only shadows are nothing very new."

"These are very old.

"What profit hath a man of all his labour which he taketh under the sun? — ECCL. i. 3.

"Riches certainly make themselves wings.'  
PROV. xxiii. 5.

"And men sow, not knowing who shall gather; and we plant, and the harvest is for other hands.

"I have seen all the works that are done under the sun,' — said Solomon, — 'and, behold, all is vanity and vexation of spirit.' — ECCL. i. 14.

"It is not so pleasant to think of, that one need dwell on it much!" said Marah wearily.

“Not pleasant — no,” my Lady answered; “yet impossible to forget or to push aside. Even the best sort of work that the world knows, has this shadow.

“‘Who hath believed our report?’ — said Esaias. — *Is. liii. 1.*

“And in later times, the gospel was not always ‘mixed with faith in them that heard it;’ and when the Lord ‘would,’ the people ‘would not.’ And still

“‘The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way.’ — *MAT. xiii. 24, 25.*

“But what of our work upon ‘the other shore’? — what says the promise?

“‘They shall not labour in vain.’ — *Is. lxxv. 23.*

“‘And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not

build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.' — IS. lxxv. 21, 22.

“No more wearying over the perversity of men, or our own failures, or the devil's success. *Then* every seed shall grow, and every work be perfect.”

“Well — what then?” said Perga discontentedly.

“What then? — This:

“‘The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.’ — IS. xxxv. 1.

“O how slowly the roses bloom now, how fast and heavily the weeds bear crops of seed! — springing up among our best plantings; killing them with shade, choking them with baleful embraces, blighting them with a poisonous drip. But when Christ comes, all that will be changed.

“ ‘ Instead of the thorn shall come up the fir tree, and instead of the brier the myrtle tree.’ — Is. lv. 13.

“ Now, we go wearily, — into dangers, through difficulties; having often ‘ great heaviness and continual sorrow of heart.’ But then —

“ ‘ Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.’ — Is. lv. 12.

“ ‘ And the crooked shall be made straight, and the rough places plain.’ — Is. xl. 4, 5.

“ ‘ And there shall be no more curse.’ ” —  
REV. xxii. 3.

“ *That* touches every thing,” said Marah. “ For surely the curse touches every thing now.”

“ Every thing?” Nain said wistfully. “ In this beautiful world? Not really?”

“ Ah,” said my Lady, “ this beautiful world is not what it might be! And the

best and loveliest things here are among the thorns, and death is among them.

“ ‘ There is no flock, however watched and tended,  
But one dead lamb is there.  
There is no household, howsoe'er defended,  
But hath one vacant chair.’ ”

“ Look around the world, Nain, and judge for yourself. See how the lower orders of creation suffer — how even the very flowers droop and die : look at the suffering and death of little children. Think what a cry of human anguish goes up hour by hour and day by day, that even our ears can hear ; and remember that there is tenfold more concealed than is ever told. Think that ‘ the whole creation doth groan, being burdened ; waiting for the redemption.’ Then think of the world where there shall be no more curse ; neither of sin, nor of sorrow, nor of pain, nor of death ! O say unto them that are of a fearful heart —

“‘Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.’”  
Is. xxxv. 4.

“‘And then?’” said Ephah, with her eager look. My Lady answered slowly:

“‘Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.’ — Is. xxxv. 5, 6.

“‘And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.’ — Is. xxxii. 3.

“‘For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.’ — 2 COR. v. 1.

“‘For which cause we faint not.’”

“‘I know!’” said Marah after a pause, — “‘sometimes I do seem to see and believe it all. And then there are days

when every air seems to blow from the past distance, and every bird seems to sing of long ago. And I am just sore and aching for one of those old minutes! — homesick for what has been, instead of what shall be.”

And Tryphosa answered gently :

““These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world.”—

JOHN xvi. 33.

## SCARS

“I HAVE been thinking,” said Marah when we came together the next night, “what it will be — what it *would* be — I am not sure that I got any farther than that: what it would be to have even the scars taken away! To have nothing which a careless finger may touch, or the mere breath of the wind thrill through with pain.”

“And to be in a world where there are no careless fingers,” added Ephah.

Something brought a rush of tears to my Lady's eyes at that, and for a minute she did not answer. But then the words came joyously.

““O thou afflicted, tossed with tempest, not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with



sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. — Is. liv. 11, 12.

“ ‘Sing, O heavens ; and be joyful, O earth : and break forth into singing, O mountains ; for the Lord hath comforted his people, and will have mercy upon his afflicted.’ — Is. xlix.

13.

“ ‘And in that day thou shalt say, O Lord, I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortedst me.’ ” — Is. xii. 1.

It was with a half choked voice that Marah answered :

“ ‘Cease, I beseech thee : by whom shall Jacob arise ? for he is small.’ ” — AMOS vii. 2.

But my Lady went on as before.

“ ‘Sing, O daughter of Zion : shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy : the king of Israel, even the

Lord, is in the midst of thee : thou shalt not see evil any more.” — ZEPH. iii. 14, 15.

“And if even that were so,” said Marah, — “supposing all that to have come true, — think of the things that have been ! Think of the scars, as I said.”

“Ah,” said my Lady gently,

“‘Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old.’ — LA. i. 7.

“But listen, Marah.

“‘As one whom his mother comforteth, so will I comfort you.’ — IS. lxvi. 13.

“Is that half-way work ?

“‘I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

“‘And my people shall be satisfied with my goodness.’” — JER. xxxi. 13, 14.

“Yes’ — Marah said faintly.

“You see,” said Heth, “sometimes one feels as if such losses could never be made up. Or as if nothing that came in their place *could* take their place, — do you understand?”

“Right well,” my Lady answered.

“So I feel about the years I have spent on this couch,” said Ephah.

“And to you, and to us all,” said my Lady, “our Lord says this :

“Behold, I will extend peace to her like a river.’ — Is. lxvi. 12.

“‘Though I have afflicted thee, I will afflict thee no more.’ — NAHUM i. 12.

“‘I will restore health to thee, and heal thee of thy wounds.’” — JER. xxx. 17.

“I do believe it — sometimes,” said Marah. My Lady went on.

“‘The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve — Is. xiv. 3.

“‘Thou shalt be far from oppression ; for thou shalt not fear : and from terror ; for it shall not come near thee.’ — Is. liv. 14.

“‘ And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away.’” — Is. xxxv. 10.

“ But they were talking of *scars*,” said Perga ; who having never had one in her life found them easy to talk about.

“ There are wonderful words in that connection,” said my Lady ; “ deep and mysterious and full. As if the Lord remembered our weakness, and knew how unreasonable we should be. For certainly if we are sure to be *satisfied*, we might leave the means to him. But the words are very wonderful, as I said.

“ ‘ Blessed are they that mourn,’ — said the Lord Jesus. As if the height of the consolation would rise far, far above the depth of the sorrow.

“‘Therefore in their land shall they possess the double.’” — Is. lxi. 7.

“How do you understand that?” said Ephah, looking round.

“Very simply,” Tryphosa answered:

“‘The Lord gave Job twice as much as he had before.’ — JOB xlii. 10.

“There is a verse in Acts which as it were leads off in this procession of wonderful words. The apostle, speaking of the day when Christ should come again, calls it

“‘The times of restitution of all things.’ — ACTS iii. 21.

“The times when the exceeding and eternal weight of glory shall — even to our eyes — shine down our light affliction. Yes, more than that; for *restitution* means more.”

“It means,” said Marah looking eagerly up, “the giving back what was taken away.”

“Then listen,” said my Lady.

“‘I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.’” — JOEL ii. 25.

“These years that pain has devoured,” said Ephah, looking at her hands, so thin, so transparent.

“And those that have flowed away in tears, or been consumed with care. Even those shall the Lord restore.

“‘For I have satiated the weary soul, and I have replenished every sorrowful soul.’” — JER. xxxi. 25.

“‘And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.’” — IS. lxi. 4.

“I am ready to cry with Nicodemus,”

said Marah, “‘how can these things be?’”

“Remember that the Lord has laid help on one that is Mighty. Remember that he is ‘the hope of Israel.’ Think for what Christ came. Not to bring life only, but also joy,—not merely ‘liberty to the captives, and the opening of the prison to them that are bound;’ but also ‘to bind up the broken-hearted,’ ‘to comfort those that mourn.’”

“‘For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.’—Is. li. 4.

“‘And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.’—EZEK. xxxvi. 34.

“‘Then the heathen round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.’” - EZEK. xxxvi. 36

“But I always thought,” said Heth, “that such words meant only the restoring of the Jews to their own land.”

“Doubtless that is one meaning of many of the promises, — the first meaning to be fulfilled, the easiest to understand. But Israel in name, was but a great type of the Israel in heart; and so every promise made to a Jew, is good for them who being of faith, ‘are blessed with faithful Abraham.’ And what is true for the host, is true for each one in the host.

“‘Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins.

“‘The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field.

“‘The grass withereth, the flower fadeth;



but the word of our God shall stand for ever.” — *Is. xl. 1, 2, 6, 8.*

“And you expect all this!” said Nain wonderingly.

“And you catch the scent of even these dear faded flowers, in the gales from the other shore,” said Heth.

“Ah yes,” Tryphosa answered, — “but they are not faded there. It is the strange, fresh fragrance of things that cannot die! And for the sight we are waiting —

“‘Until the day break, and the shadows flee away.’” — *CANT. ii. 17.*

“Till the Lord comes,” said Marah.

“Even so. That is the promise.

“‘To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven.’ — *2 THESS. i. 7.*

“He who shall destroy not only sin, but sorrow, ‘with the brightness of his coming.’”

“It is long to wait,” said Ephah sighing.

“Not very,” Tryphosa answered.

“‘The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord.’ — ZEPH. i. 14.

“‘Whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.’ — HEB. xii. 26, 27.

“‘A city which hath foundations.’ — HEB. xi. 10.

“‘A kingdom which cannot be moved.’ — HEB. xii. 28.

“‘An inheritance incorruptible, and undefiled, and that fadeth not away.’ — I PET. i. 4.

“No, — it will not be long.

“‘So I am watching quietly

Every day.

Whenever the sun shines brightly,

I rise and say :

“Surely it is the shining of his face !”  
And look unto the gates of his high place  
    Beyond the sea ;  
For I know he is coming shortly  
    To summon me.

And when a shadow falls across the window  
    Of my room,  
Where I am working my appointed task,  
I lift my head to watch the door and ask  
    If he is come ;  
And the angel answers sweetly  
    In my home :  
“Only a few more shadows  
    And he will come.” :

## THE MEETING AGAIN.

“THERE is one thing that puzzles me,” Heth began the next night. “Puzzles and worries me too. Will *any thing* stay, among all these changes? Will faces be different? and voices strange? and hands lose their touch? Will our friends *be* our friends? — or will they be just part of a great crowd with whom we must get acquainted? Will they be the very same, do you think?”

— “Or only splendid people, such as our friends ought to have been, but never were,” said Perga.

“What makes them ‘the very same’ here?” said my Lady. “Not dress, not size, not shade of complexion, nor length of hair. Not the having a body made

up of the same particles,—else our friend of to-day is not the friend of seven years ago, and he in turn must give place to the one of seven years before. Not even the same looks. Is the tall man of forty the little golden pate of four? or is he again, the same as the bare-headed baby in the cradle? Who can recognize the blue eyes in the black? who can feel the soft clinging grip of little fingers, in the toil-hardened hand that could crush them in its grasp? How does the mother know her child through it all?”

“O because he is really the same,” said Ephah. “There is *something* that does not change. There is something of the old always wrapped up in the new.”

“Apply that. Growth and improvement and developement cannot destroy identity in this world,—why should they in the next? One of the first

things we say sometimes now, after a long absence, is: 'How you have grown!' 'How much better you look!' And so it may be with us by and by, as with Bunyan's pilgrims when they were washed and sealed and clad in white,— "For you are fairer than I am," said one; and "You are more comely than I am," said another',— on the other shore, when the Lord shall beautify his saints with salvation."

"Of course there will be identity of *spirit*," said Ephah.

"But we shall all be *changed*,— you can't get round that," said Heth.

"Remember," said Tryphosa, "that every thing has its own separate, special law of developement and change. ('To every seed his own body.' — I COR. xv. 38.) Remember that no one thing *ever* changes according to any law but its own; so that the oak can never grow into a maple, nor the willow straighten

up like the ash ; nor the dogwood leaves turn yellow instead of crimson, nor the grass wear any shade of green but its own. Think of this, when you fear that hand and face which you have loved, may somehow change into another for which you care nothing."

"But that is evidence outside the Bible," said Ephah.

"Yet equally of the Lord's giving. And inside the Bible is much more.

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living.'—  
LUKE xx. 37.

"You see there is not even a question of the identity here. At the transfiguration, when Moses and Elias appeared with Christ 'in glory,' it was still Moses and Elias,—not two unknown ones. The rich man in the parable saw Laz-

arus, and knew him; and though that is *but* a parable, still not even in a figure could the Lord's words mislead. And there is one verse which of itself might almost decide the question.

“‘Jesus saith unto her, Thy brother shall rise again.’ — JOHN xi. 23.

“Not a stranger, but *her brother*, — the very Lazarus over whose loss she had just uttered her despairing cry. ‘Thy brother,’ — could that mean Lazarus in some other form, so that his sisters would not recognize him? some unknown one, with whom they must become familiar by degrees? One who did not know them, who did not love them, whose heart and eye would not be ready for them even as theirs for him? Is *that* what the promise of Jesus, given when his own heart was grieving over the bereaved ones, could possibly mean?”



“But people think, — some people,” — said Heth, “that it just meant what he would do then, right away.”

“The Lord knew what he would do. But remember, Martha did not. Whatever hidden meaning was in the words, whatever promise of quick relief, to her they were but the ordinary reference to a well-known truth. And to that she answered in effect, —

“‘I know it; but how can I wait till then?’

“And at once, without a word of correction of her thought, take notice, Jesus said unto her that if she would have faith, she need not wait.”

“So far is good, — very good,” said Ephah, sighing. “But people say such dreadful things! How you will not have time to look at your friends — for a thousand years, maybe! And how you would not want to, if you had! And it just wrings my heart!”

“I do know,” said Marah, slowly, “that the Lord’s work is perfect; and I do believe there will be nothing lacking in that day. But here, *while* I am here, such talk — as Ephah says — is like a stab! I *must* find my own upon the other shore!”

“And you will,” said Tryphosa, gently. “And I am sure I do not know why people say such things, belying the Lord’s own tender words. The heaven he has promised, is set forth for our comfort *as we are*, — given for our rejoicing *now*, as well as in the years that are to come.

“‘I am the God of Abraham, and the God of Isaac, and the God of Jacob,’ — said the Lord, — ‘God is not the God of the dead, but of the living.’ — MAT. xxii. 32.

“And they that sleep in Jesus, are those that shall awake to everlasting life. ‘Ye which have followed me,’ said Christ to his apostles, ‘shall also

sit upon twelve thrones.' Do you think they would not know each other, that little band of twelve? People picture to themselves a life of utter inaction, in a sort of visionary atmosphere, wherein neither they themselves nor any thing else is real. But they that 'follow the Lamb whithersoever he goeth,' in the land where 'his servants shall serve him' perfectly, will not forget their time of labour upon this earth, nor the faces and the voices that helped them through.

“‘And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.’—  
REV. xiv. 13.

“‘For what is our hope, or joy, or crown of rejoicing?’ said Paul. ‘Are not even ye in the presence of our Lord Jesus Christ at his coming?’—I THESS. ii. 19.

“And when the great multitude sing their new song unto Him by whom they

have entered heaven, you may be sure they will not forget those whom He sent to shew them the way. And eyes will seek each other, and hands will clasp, when the minister meets his people, and the friend his friend, and the mother her child; for whom they laboured, for whom the Lord has answered every prayer.

“‘I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.’ — 1 THESS. iv. 13.

“Hope of what? What possible *hope* can bring comfort at such a time? — in

“‘The first dark day of nothingness,’—

or the still harder days which follow? Listen, and thank God with all your heart for every word: —

“‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.’ — 1 THESS. iv. 14.

“Consider, weigh it well. Would it comfort us for the hidden faces we have loved, to believe that at the Lord’s coming he will bring with him a crowd of strangers? That faces we do not know will surround him, and voices having no familiar tone for us will shout forth his praise? That in all the innumerable multitude those who once suffered and toiled and rejoiced with us, have now forgotten our very names? Is *that* the hope that is offered to our sorrow? What nitre, instead of balm!”

“But what does it mean then,” said Heth, for Marah was weeping silently, and Ephah had covered her face: “what does it mean when people talk of seeing only the Lord, and of not wanting to see any one else?”

“It means, sometimes, I think,” said Tryphosa, “that such people do not love the Lord so well as they think they do. When they *are* made perfect in

love, they will find room in their hearts, even in heaven, for those whom he loves; those whom he has ransomed, those whom he has kept, not losing one. There will be a new rapture in the shout of triumph, and a prostrate silence of adoration too deep maybe for words, when we see those whose tribulation we have witnessed, whose temptations we have known, at rest, in peace, upon the other shore. This one for whom we feared is found safe; and this one who fell has been lifted up; and they stand upon the sea of glass, having 'gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.' The face once seamed with pain and ploughed with sorrow, is shining with the very radiance of joy; and the feeble steps have grown strong, and the broken voice sounds like an angel's; and the trem-

bling fingers are skilled and steady upon the harp of praise. And there is :

“‘Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.’ — *Is. lxi. 3.*

“Who has done it? Who has so renewed and glorified the dear ones whom in the day of his own glory the Lord shall bring with him and restore to us?”

“‘And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.’ — *REV. v. 9.*

“Ah we might well ‘weep much,’ if no one had prevailed to open that fearful, wonderful book of human destiny! — to loose those seals which as yet keep from us the secrets and problems and mystery of our life! But now we can wait.

“‘For Jesus knows, — I ask no more.’”

“Wait, always waiting!” said Ephah wearily.

“Yes, always waiting,” my Lady answered in her bright tones. But

“‘The Lord is not slack concerning his promise, as some men count slackness.’—  
2 PETER iii. 9.

“‘Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.’”—2 PETER iii. 14.

“Suppose we are dead, too, before that time?” said Perga.

“Then we shall be in the other host, that is all,” said my Lady. “Either coming down with the Lord, or caught up to meet the Lord; and so ever with the Lord and with each other. O I can fancy that he who in all our afflictions is afflicted, will in that great day have peculiar joy in our joy; restoring to our arms those whom first he gave, and then took away, and now once more



shall give again, to be parted no more for ever! Think of the meetings, — O think of the meetings! when

• “‘The Lord my God shall come, and all thy saints with thee.’ — ZECH. xiv. 5.

“‘Wiedersehn? Ja, wiedersehn wird einst!’”

She rang the words out like a soft chime — then sat in sudden hushed silence, and not even a breath answered her. But slowly, after a while, Tryphosa spoke again.

“‘And it shall come to pass in that day, that the light shall not be clear, nor dark.’ — ZECH. xiv. 6.

“‘Not clear in some places and dark in others, — so the words mean: —

“‘But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.’ — ZECH. xiv. 7.

“‘When the long day of labour is

ended, and the hours of pain and sorrow and fear have had their course, — O then, ‘at evening time it shall be light’!

“And living waters shall go out from Jerusalem.

“And the Lord shall be king over all the earth.” — ZECH. xiv. 8, 9.

“Go on, — what more?” said Marah in a strained voice.

“For we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.” — I THESS. iv. 14-16.

“What is it that shall be raised?” said Tryphosa: “surely that which was laid down! The faces for the sight of which we hunger, shall look on us again; the voices that have left this world so tuneless, shall once more bless

our ears. Only the curse left behind, and the glory taken on.

“‘Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.’—I THESS. iv. 17.

“Do you see how simply the words run on? ‘The dead in Christ’—‘them that sleep in Jesus,’—the very dear ones so long lost and grieved for,—even them will God bring with him. The little ones that took but a step among the thorns of this earth; the aged ones that toiled there many years; even them. And then, to those ‘ten thousands of his saints,’ shall those that yet remain be caught away, ‘to meet the Lord.’”

“But ‘changed,’” said Heth, doubtfully.

“O yes! would you wish it not?—what should

\* The pains, the groans, the dying strife.

of this lower world, have to do in heaven? You would give half your life, *here*, to change them so. This mortal flesh and blood cannot inherit the kingdom. Therefore:

“‘It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power.’—1 COR. xv. 42, 43.

“But never forget, the ‘it’ that was laid to sleep in the dust, is the very ‘it’ that shall be raised again in newness of life.”

“I wish I could lay hold of that!” said Ephah.

“‘Reach hither thy hand,’ then,” said Tryphosa, gently, ‘and be not faithless, but believing. Christ is risen,—*the first-fruits of them that slept.*’ Bearing his own name, wearing his own appearance; so that the disciples knew him, and Stephen knew him, and John

even in his vision was at no loss. The One whom he had seen 'despised and rejected,' 'having no form nor comeliness,' had now eyes like a flame of fire, and a countenance as when the sun shineth in his strength; yet through all the ethereal glories of the spiritual body, John recognized his Lord; even though the grandeur and the wonder made him fall at those luminous feet as one dead. And with the old sweet familiarity to his beloved disciple, Christ laid his hand upon him and said:—

“Fear not.

“‘I am he that liveth, and was dead.’—  
REV. i. 17, 18.

“Through all changes yet unchanged. Still ‘this same Jesus’ whom John had seen ascend up out of his sight, and whom he should see so come again.”

Ephah drew a long sigh that was at least half gladness.

“We could not be *more* changed than the Lord was!” she said.

“Changed *as* he was, is the promise, — fashioned like unto him. The great multitude that John saw before the throne were ‘of every kindred and people and nation and tongue:’ keeping their national differences, shewing their division of race and family, even as the host of the ten tribes was distinct from them.”

“What prisms you are using!” said Nain; “I never guessed one could do that with heavenly light.”

“Only with prisms of the Lord’s cutting,” said Tryphosa. “We make poor work with our own.”

“You talk as if you had *seen* the other shore,” said Perga, gloomily. “And I can hardly get a glimpse!”

“You are afraid to stand where the light falls,” my Lady answered, “be-

cause it gleams on the river of death on its way. But listen — and look.

“‘If I go and prepare a place for you,’ — said the Lord Jesus to his poor disciples, — ‘I will come again, and receive you unto my self.’ — JOHN xiv. 3.

“Would it be a different ‘I,’ do you think? — a different ‘you’? Would a stranger come and receive them — a band of strangers? Was *that* to stay their hearts under this sore parting? Of all the unreasonable, and unreasoning, ideas that have crept into the church, surely this is one!

“‘Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.’ — HEB. xii. 22, 23.

“Such is the society,” my Lady went on. “And when the film of mortality

and of sin is all taken away, so that even our eyes may behold the glory of the Lord, how could it be that our faces should be hid from one another? Nay,—not only those that are without the city, but those also that are within, ‘shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God.’—LUKE xiii. 28.

“‘We beseech you, therefore, brethren,’ said the apostle, ‘by the coming of our Lord Jesus Christ, and by *our gathering together unto him.*’—2 THESS. ii. 1.

“Remember, that day is called

“‘The times of restitution of all things.’—ACTS iii. 21.

“Does that mean all except what we have loved best?

“‘Wherefore comfort one another with these words.’”—1 THESS. iv 18.



## THE KING.

“‘TILL he come,’” — Marah repeated, as they sat together the next night. “How full of meaning you make out those words to be!”

“How full they were to the early Church!” said my Lady. “It is only we in later times who look for every thing else first. Hoping for ‘a heaven that groweth hereaway.’ If we half realized what the veritable presence of our great Captain would do, there would be messages sent to head-quarters that would maybe bring him soon.”

“I remember,” said Nain, “a strange sermon I heard Dr. Hitchcock preach during the war, in one of those dark times of confusion ; or rather, a strange

passage in it. 'For aught I know,' he said, 'the times may grow worse and worse, here and in all the world, until everywhere, in every land, men shall cry unto Christ to come and reign over them.'"

My Lady bowed her head gravely, answering in the grand words of the old prophet:

"'Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come.'" — HAG. ii. 6, 7.

"That sounds too terrible to be really 'desired,'" said Perga.

Tryphosa answered, yet rather as if she were speaking to herself:

"'My beloved is mine, and I am his.'" — CANT. ii. 16.

"But! but!" — said Perga, while Nain turned quite round to look at the

speaker — “ We can’t all feel as you do, my Lady ! ”

“ You see we cannot all say that,” said Heth.

My Lady made no direct reply ; only went on as if they had not spoken.

“ ‘ O God, thou art my God ; early will I seek thee : my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is.’ — Ps. lxiii. 1.

“ ‘ Thou art fairer than the children of men : grace is poured into thy lips.’ — Ps. xlv. 2.

“ ‘ My beloved is white and ruddy, the chiefest among ten thousand.’ — CANT. v. 10.

“ ‘ His mouth is most sweet : yea, he is altogether lovely.’ — CANT. v. 16.

“ ‘ Whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.’ — 1 PET. i. 8.

“ ‘ Who loved me, and gave himself for me.’ — GAL. ii. 20.

“ ‘ Though he was rich, yet for your sakes he became poor.’ — 2 COR. viii. 9.

“‘Himself took our infirmities, and bare our sicknesses.’ — MAT. viii. 17.

“‘Who himself bare our sins in his own body upon the tree.’ — I PET. ii. 24.

“‘This is my beloved, and this is my friend, O daughters of Jerusalem.’” — CANT. v. 16.

They looked at her — but no one spoke.

“Do you understand?” she said.

“Dimly” — Perga answered, with a breath that told more than the word.

“O yes — I understand!” said Ephah. “I see if I loved Christ as you do, what the other shore would be!”

My Lady went on.

“‘In the light of the king’s countenance is life, and his favour is as a cloud of the latter rain.’ — PROV. xvi. 15.

“‘I will be as the dew unto Israel.’ — HOS. xiv. 5.

“‘And they shall spring up as among the grass, as willows by the water courses.’ — IS. xlv. 4.

“ ‘ He shall come down like rain upon the mown grass ; as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth.’ — Ps. lxxii. 6, 7.

“ ‘ Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and righteousness.’ — Ps. xlv. 3, 4.

“ ‘ Surely I come quickly. Amen. Even so, come, Lord Jesus.’ ” — REV. xxii. 21.

She sat back, adding no more.

“ But that is surely a very new view ! ” said Nain wonderingly. “ One never hears such things preached.”

“ It is strange,” said my Lady, “ when great companies of Christians meet together from time to time to ‘ shew forth the Lord’s death *till he come* :’ very strange, that so few of them seem to remember at all that he is coming ! All eyes are turned back to his death ; but the joyful appearing again of their Lord in glory to that they forget to look for-

ward. In the early times it was not so. The one great comfort of Christians then, was their Lord's promise :

“ ‘ I will come again, and receive you unto myself ; that where I am, there ye may be also. ’ — JOHN xiv. 3.

“ It was the comfort brought by angels to his disciples, when a cloud received him out of their sight.

“ ‘ This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go. ’ — ACTS i. 11.

“ It was the vanishing point of all the varied lines of Christian life.

“ ‘ Judge nothing till the Lord come. ’ — 1 COR. iv. 5.

— said the apostle, rebuking the haste of those who would at once separate the tares from the wheat.

“ ‘ When he shall come to be admired in his saints. ’ — 2 THESS. i. 10.

— Paul said again, fixing a time for the beginning of the saints' everlasting rest, telling the ungodly that the Lord's patience would have an end. While to those who wearied and thought the time long, he gave the assurance :

“ ‘ Yet a little while, and he that shall come will come.’ ” — HEB. x. 27.

“ And ye have need of patience ” — Marah added.

“ Yes, patience till he come ; but never forgetting that he *will* come.

“ ‘ Abide in him,’ — said the apostle John, — ‘ that when he shall appear, we may have confidence, and not be ashamed before him at his coming.’ ” — I JOHN ii. 28.

“ ‘ Let your moderation be known unto all men. The Lord is at hand.’ ” — PHIL. iv. 5.

“ ‘ I give thee charge, — said Paul, — ‘ that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.’ ” — I TIM. vi. 14.

“ ‘ That the trial of your faith might be

found unto praise and honour and glory, at the appearing of Jesus Christ.' — 1 PET. i. 7.

So the heart-warm servants of God were called

“‘Them that love his appearing. — 2 TIM. iv. 8.

“ So they were ever

“‘Waiting for the coming of our Lord Jesus Christ.’ — 1 COR. i. 7.

“‘Looking for that blessed hope.’ — TITUS ii. 13.

“‘Hasting unto the coming of the day of God.’ — 2 PET. iii. 12.

“For when the King should come in his glory, that would be also their coronation day.”

“And what do you do with the intermediate state?” said Perga. “Are the dead ‘to wait’ as well as the living?”

“I take it as I find it,” said Tryphosa, — “the only way to do with Bible things. O yes, they are to wait for the full glory, the complete inheritance. But not for



the Lord's presence ; not for eternal life. There is no state intermediate between this and that.

“ ‘To-day shalt thou be with me in Paradise.’ — LUKE xxiii. 43.

“ ‘I have a desire to depart and be with Christ.’ — PHIL. i. 23.

“ ‘Lord Jesus, receive my spirit.’ — ACTS vii. 59.

“ Christ, ready to receive us ; Christ, *sure* to receive us : Christ, so near that neither death nor life can separate us from him : such is the promise. That in all the tossings of mortal things our souls might have this exquisite balance :

“ ‘Whether we live therefore, or die, we are the Lord's.’ — ROM. xiv. 9.

“ How broken, how threadbare, our life here looks sometimes, — this, which is but the selvage of our life. But the rough turnings of the thread, the dingy colours of the edge, open into glory in

the full pattern. To us alone, to us only of all the world is it said :

“All things are yours. Whether life, or death, or things present, or things to come.”  
I COR. iii. 22.

“But the Lord’s *coming* — I suppose I am very stupid, but I fail to make the connexion,” said Perga.

“His coming,” said Tryphosa, “the brightness of his coming, the shining of his face, will be the beginning of the endless summer day. No more harsh winds, no more late frosts, after that.

“‘Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.’ — MAL. iv. 2.

“‘And the eyes of them that see shall not be dim.’ — IS. xxxii. 3.

“‘They shall see the glory of the Lord and the excellency of our God.’ — IS. xxxv. 2.

“‘Thy sun shall no more go down ; neither shall thy moon withdraw itself.’ — IS. lx. 19.

“‘He will swallow up death in victory ; and the Lord God will wipe away tears from

off all faces ; and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken it.' — IS. xxv. 8.

“ So begins the new order of things,” said my Lady, folding her hands with an unspeakable air of content : “ so opens the long, endless, eternal life. In the final comforting of those that mourn, in the lifting up of all that be bowed down.

“ ‘ Behold,’ — said the Lord to the despised church of Philadelphia, ‘ Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie, behold, I will make them to come and worship at thy feet, and to know that I have loved thee.’ — REV. iii. 9.

“ ‘ I will get them praise and fame in every land where they have been put to shame.’ — ZEPH. iii. 19.

“ O you who are despised for Christ’s sake ; whom men separate from their company because you belong to him ; happy are ye, and great is your reward.

Your names cast out as evil here on earth, in heaven are graven upon the palms of his hands. Wait,—for the time is coming: lift up your heads, for your redemption draweth nigh.”

“Do you think there’s much of *that* in the world now?” said Nain.

My Lady bowed her head assentingly, but her next words were of what shall be.

“‘And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High.’—DAN. vii. 27.

“And in the full light of the Lord’s presence, glory, honour, and immortality shall rest upon us for evermore. There shall be a midnight sun there, and no more night.

“‘Lo, the winter is past, the rain is over and gone; the flowers appear in the earth; the time of the singing of birds is come.’—CANT. ii. 11, 12.

“ ‘When Christ who is our life shall appear, then shall ye also appear with him in glory.’ — COL. iii. 4.

“ ‘Unto them that look for him shall he appear the second time without sin unto salvation.’ ” — HEB. ix. 28.

“ It is all ‘when,’ and ‘then,’ ” said Perga, knitting her brows ; “ but I mean why ? ”

“ Because the full unclouded presence of Christ is the sum of all,” said Tryphosa. “ Just in so far as we live near him on earth, so far are we near heaven, with its blessedness already begun : but nothing can separate us there. No tear-dimmed eyes, no clouded hearts, nor sin and Satan pushing in between. With changed, immortal powers,

“ ‘The pure in heart shall see God.’ — MAT. v. 8.

“ It could not be here. Even to Moses the Lord said,

“ ‘Thou canst not see my face : for there

shall no man see me, and live.' — EX. xxxiii 20.

“ Even in a vision John fell as dead before the sight; and Paul was blinded for three days with the glory of that light — ‘ above the brightness of the sun at midday,’ which yet was but the half of the Lord’s presence. So it has ever been, so it is now; but then? —

“ ‘ Then face to face.’ — I COR. xiii. 12.

“ ‘ They shall see eye to eye, when the Lord shall bring again Zion.’ — IS. lii. 8.

“ ‘ Thine eyes shall see the King in his beauty; they shall behold the land that is very far off.’ ” — IS. xxxiii. 17.

“ Well? ” said Perga.

“ Well ” — Tryphosa answered. “ O yes! it will be well.

“ ‘ In thy presence is fulness of joy, at thy right hand there are pleasures for evermore.’ — PS. xvi. 11.

“ ‘ I shall praise him. In his presence is salvation.’ — PS. xlii. 5.

“ ‘ O when Christ and ye shall meet about the utmost end and border of time, ye shall see heaven in his face at the first look, and salvation and glory sitting in his countenance and between his eyes. Faint not: the miles to heaven are but short and few.’ ” \*

She chanted softly, —

“ ‘ People, fighting your way,  
 Poor people of God, let faith be your host.  
 Doubt not this war shall pay  
 Very much more than it cost.  
 Yes, believe, people of God !

“ For listen, —

“ ‘ The time came that the saints possessed the kingdom.’ — DAN. vii. 22.

“ But a time of God’s setting cannot fail. And, Marah,

“ ‘ Here is the patience of the saints.’ ” —  
 REV. xiv. 12.

“ You say he loves you,” Perga broke out, “ and yet he gives you none of these things ! ”

\* Rutherford.

“Not yet,” my Lady answered. “Neither pleasure—as the world names pleasure, nor riches—as the world counts wealth: not even much strength, nor time, nor rest; and to some of us but few friends. No: none of these. But what of that, if I know they are all coming? Measured simply by the world’s standard, I say, what of that? It is only that my gold-bearing bonds are not made redeemable before a certain day; but meanwhile I have the interest, sure, and prompt, and all paid in. What of that, I say again?—

“‘God hath spoken in his holiness; I will rejoice. I will divide Shechem, and mete out the valley of Succoth. Gilead is mine; Manasseh is mine.’” — Ps. cviii. 7, 8.

“It is hard to feel so, sometimes,” said Heth, sighing.

“Look off unto Jesus,” said my Lady, — “till these troublesome cares and wants become like mere motes in the



sunbeams. ‘Wait upon the Lord,’—wait patiently, wait all the day long; wait only upon him. For they that wait upon the Lord shall inherit the earth. Blessed are they that wait for him: they shall renew their strength, they shall never be ashamed.”

“What do you mean by ‘waiting’?” said Ephah, looking round.

“Waiting the Lord’s time, waiting the Lord’s pleasure,—above all waiting till he come. Waiting for our Lord Jesus Christ from heaven: well knowing that in the light of his face will be the full Paradise of God.

“‘The Lord is good unto them that wait for him.’” — LAM. iii. 25.

“I hate waiting,” said Perga.

“Yes, when there is nothing worth waiting for,” my Lady answered. “But

“‘It shall be said in that day, Lo, this is our God; we have waited for him. and he

will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.' — IS. xxv. 9.

“ It will be something to have waited then. Something, to recognize in the midst of the coming glory *our* Lord, for whom we have waited: something, to claim him for our own. Think of those who have suffered the loss of all things, that they may win Christ; after their long years of loss and darkness and privation: think of them, saying to each other as the lightning glory of the Lord's approach shines ‘from one part under heaven to the other part under heaven’ — ‘Lo, this is our God!’ — Verily, ‘the poor of the flock that wait for him,’ are those of whom the Lord himself says:

“ ‘I know thy works, and tribulation, and poverty: but thou art rich.’ — REV. ii. 9.

“ ‘The Lord direct your hearts into the love of God, and into the patient waiting for Christ.’ ” — 2 THESS. iii. 15.

“It does take some patience,” said Marah. “You will allow that.”

“It takes a great deal. Ease looks so pleasant to us tired ones, and luxury would be such refreshment to those whose life is a perpetual fast; and soft clothing, and warm houses, and pretty things, — do those that have them, half know what they are? Can any thing but hunger appreciate a feast? can any take the measure of a carriage but those who go on foot? To live, and not think about it; to say ‘Go,’ and he goeth, and ‘Come,’ and he cometh; to know nothing of want, save by possession. Yes, and the pastimes, the amusements, the thoughtless, heedless days, — we know every atom of *real* flavour there is in them, far better than any of the professed pleasure-seekers. What then? — What things were gain to us — in any sort — those we have counted loss for Christ.

“ Like unto men that wait for their Lord, — that is our motto. Doing his pleasure, suffering his will, looking for his appearing.

“ ‘ For they that say such things declare plainly that they seek a country.’ ” — HEB. xi. 14.

“ And so you look over to the other shore,” said Nain.

“ Yes,” said my Lady, — “ these bitter waves of time break softly there ; and over there the clouds are lifting ; and even as I look —

“ ‘ Lo, the winter is past, the rain is over and gone.’ ” — CANT. ii. 11.

“ ‘ And at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.’ ” — CANT. vii. 13.

“ ‘ Yet a little while, and he that shall come, will come.’ ” — HEB. x. 37.

“ And for that you are waiting,” said Perga, gazing on the speaker as if she had been some strange mystery.

“For that I am waiting, for that I am watching. And looking *that* way, there is a glory in the air in all weathers. No storms can hide the dawn upon that upper sky, which comes steadily on. Or if not yet the dawn — still, ‘Meek, continual twilight, streaming up, silvers the northern hem of night. It wends and wends there, that meek brightness, which shall be dawn and a to-morrow!’”

“Who said that?” cried Perga. “Not the Bible?”

“One as different as possible — Thomas Carlyle. Neither did he speak it of heaven. But it is often true, that fear makes the glass in the hand of believers shake, which unbelief can hold quite steadily. *They* look merely at the prospect, or for the scientific view, — we look for our life, our friends, our home!”

“Yes, yes!” cried Heth. “How well I know that!”

“There will be no fear then,” said Tryphosa. “Not even when

“‘The Lord himself shall descend from heaven with a shout.’ — I THESS. iv. 16.

“How glorious the words are! — how superb the image!

“‘The Lord cometh with ten thousands of his saints.’ — JUDE 14.

“‘And the shout of a king is among them.’ — NUM. xxiii. 21.

“‘He shall bring forth the headstone thereof with shoutings, Grace, grace unto it.’ — ZECH. xiv. 7.

“‘Let thy saints shout aloud for joy.’ — Ps. cxxxii. 9.

She paused a while; then slowly went on, speaking almost as in a vision:

“‘And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.’ — REV. xx. 11.

“Do you know how the clouds fly before the wind? how they part beneath

the sun? — hurrying, fleeing, driven out of sight; till in a moment, as it were, ‘there is found no place for them?’ Till all is blue where all was gray, and all is shining which just now was dark; and the song of birds succeeds the thunder, and the springing of flowers follows the pelting hail. So, O so! — in like manner, but in infinite degree, — shall this earth of sorrows and this sky of storms flee away from the face of him that sitteth upon the throne!

“ ‘In thy presence is fulness of joy.’ — *PS.* xvi. 11.

“ ‘Where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.’ — *MAT.* vi. 20.

“ ‘And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.’” — *REV.* xxii. 5.

“What a country!” said Ephah.

“Ay!” my Lady answered; “a very new world indeed! Listen to the proclamation which shall tell that that strange time has come.

“‘And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.’ — REV. xii. 10.

“‘And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.’ — REV. xi. 15.

“Think of it! — imagine it. Then hear the answer from the great representatives of the whole church of every nation:

“‘We give thee thanks, O Lord God Almighty, which art, and wast, and art to come • because thou hast taken to thee thy great power and hast reigned.’ — REV. xi. 17.



“‘And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.’” — REV. xix. 6.

“But that seems something quite aside from us,” said Perga.

Tryphosa answered:

“‘It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him.’” — 2 TIM. ii. 11, 12.

“What do you suppose that means?” said Heth.

“Position, dignity, honour,—all these, without doubt. What more there may be we cannot tell. We know too little of the universe and its immense field of possibilities. But so far the meaning is plain.

“‘I saw thrones, and they sat upon them,’ — said the apostle, speaking of those, ‘which had not worshipped the beast, neither his image, neither had received his mark upon

their foreheads, or in their hands. — REV. xx. 4.

“ ‘And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.’ — REV. ii. 26.

“ ‘The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. — DAN. vii. 18.

“ ‘And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High.’ — DAN. vii. 27.

“ ‘And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.’ — REV. v. 9, 10.

“ ‘Strange words!’ — Tryphosa went on after a pause, — “ words far too great and full for us to measure and weigh. Yet of the royal honour wrapped up in them all, there can be no question.

“ ‘Blessed is that servant whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.’ — LUKE xii. 43, 44.

“ ‘To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.’ ” — REV. iii. 21.

“ Think what it is even here, when through clouds and mist we catch for a moment the far-off shining of the face of Jesus! — think how we ‘go in the strength of that meat many days.’ Think how, when our hearts are cast down, we remember God ‘from the land of Jordan, and of the Hermonites, and of the hill Mizar.’ Think when this faint dawn shall give place to the clear, full shining of the Sun of Righteousness; and we shall sit down with great delight — not under his shadow, but in the full light of his face. And over in the distance the last mortal cloud-heads sink

swiftly down, and the last roll of earthly thunder is sent back in music from the heavenly hills.

“‘Then shall be brought to pass the saying that is written, Death is swallowed up in victory.’” — I COR. XV. 54.

## THE FEAST.

“I AM ready to wonder what point you will handle next,” said Ephah, as she watched her friend come in. “What more can you possibly find to say?”

My Lady smiled.

“If I said all, when should I have done!” she said. “But this comes next:

“He brought me into the banqueting house, and his banner over me was love.”  
— CANT. ii. 4.

“Do you know,” said Perga, “that fails to convey the slightest idea to my mind?”

“There comes to me,” said my Lady, “a vision of a time when ‘all things are ready.’ When ‘the oxen and the fatlings are killed,’ and the untold preparations

that for ages have been in progress, shall be at last put to their appointed use.

“‘And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.’” — Is. xxv. 6.

“You cannot mean that you take all such texts literally?” said Perga.

“Literally — as sure indications of a set time of rejoicing

‘When all the saints get home.’

When they shall be in some sense the guests of the Lord, and with a grand, solemn celebration shall be introduced by him to the full glory of their inheritance.

“‘And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink

henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' " — MAT. xxvi. 27-29.

"Do you think, any of you, that the Lord would make such an appointment and not keep it?"

"An appointment!" said Nain.

"What else?" my Lady answered.

"Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing." — JOHN xvi. 22, 23.

"But words about feasting and all that seem so material!" said Perga.

"Yet you know all our ideas of things above, must come through some earthly image," said my Lady. "The city, the harp, the crown, — the words may give only a faint reflection of unutterable realities, but in this life we can come no nearer. And if even the tabernacle, with its holy places, its ser-

vice, its vessels, its veil, was but a figure of the true; why should not 'the holy convocations' be also among 'the patterns of heavenly things'? Those feasts which could be held only 'before the Lord,' in the place which he had chosen to put his name there?"

"Explain," said Heth. "There were *three* such feasts."

"Many things may be a type of one," my Lady answered; "and then the one will embody and present all the varied points of interest which the types set forth. The immense convocation, the rejoicing, the time of rest, the presence of the Lord, all this we can see clearly. And it is plain that the idea was a familiar one to the Jews.

"When thou makest a feast, — said the Lord to the chief Pharisee who entertained him, — call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be



recompensed at the resurrection of the just.' ”  
— LUKE xiv. 13, 14.

“ What scene and time did the words call up in the minds of those that heard him? ”

“ ‘ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

“ ‘ Then said he unto him, A certain rich man made a great supper, and bade many.’  
— LUKE xiv. 15, 16.

“ You see how simple the thought was to them, and how the Lord answered — not to contradict, but to enlarge and explain. In Matthew the same thing is told more explicitly.

“ ‘ The kingdom of heaven is like unto a certain king which made a marriage for his son.’ ” — MAT. xxii. 2.

“ That rendering is more puzzling still,” observed Ephah.

“ Perhaps because you study it from too

great a distance, — if you look closer, the meaning may seem more clear. Christ is gone ‘to receive for himself a kingdom, and to return.’ And he is ‘the head of the body, the Church,’ which he has loved ‘with an everlasting love.’ He has bought her, a poor miserable captive; he has ‘passed by and said unto her, Live:’ and gladly she has given herself to him. After the fashion of those lands where the story was first told, she has been betrothed unto One whom she has never seen; and now at any moment may hear the cry:

“‘Behold, the bridegroom cometh: go ye out to meet him.’ — MAT. xxv. 6.

“Do you recognize — do you realize — that we have none of us ever seen Christ?”

“I never even thought of it before!” said Ephah, half rising from her sofa.

Tryphosa smiled — speaking then with wonderfully sweet intonation:

“Hearken, O daughter, and consider, and incline thine ear ; forget also thine own people and thy father’s house ; so shall the King greatly desire thy beauty ; for he is thy Lord, and worship thou him.” — Ps. xlv. 10, 11.

“What does that mean?” said Perga, facing round in her turn.

“The New Testament version,” answered my Lady, “reads thus :

“He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me.” — MAT. x. 37.

“Now, are the days of her waiting ; but then comes the time of fulfilment : when the Church shall be perfectly united to her Lord, and shall go to dwell for ever in the unveiled splendour of his presence. Shall not that be a day of high festival ? Listen, and judge.

“Sing, O daughter of Zion : shout, O Israel ; be glad and rejoice with all the

heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.' " — ZEPH. iii. 14.

" 'Yea, I will rejoice over them to do them good.' " — JER. xxxii. 41.

" Mutual rejoicing, on the part of the Lord and of his Church, is one of your points then? " said Marah.

" Surely, " said my Lady: " it will be one of the great features of the feast. Even as in old times the Israelites were bid to rejoice before the Lord, in their great convocations. They did it in the face of trials, — in the wilderness, in war, in persecution, in want: through all, they kept their solemn feasts with joy and singing and congratulation; when the scattered ones came home, and those of different nations were gathered under one name, and not even a far off captive failed to look towards

Jerusalem. What then of the day when all Israel shall meet? — not merely from every nation, but of all the ages from Adam down. Beyond persecution, out of reach of sorrow, where change and loss and parting can never come, upon the other shore.

“ ‘In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth, even for ever.’ — MICAH iv. 6.

“ ‘In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing.’ ” — ZEPH. iii. 17.

Who could answer? — One low sobbing breath from Marah scarce broke

the stillness, but every eye and every heart were on the speaker, as her slow clear words began again.

“ ‘ Sing and rejoice, O daughter of Zion : for, lo, I come, and I will dwell in the midst of thee, saith the Lord.’ — ZEC. ii. 10.

“ ‘ Thou shalt no more be termed Forsaken ; neither shall thy land any more be termed Desolate ; but thou shalt be called Hephzi-bah,\* and thy land Beulah : † for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee : and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.’ ” — Is. lxii. 4, 5.

There was a long pause.

“ But as to the feast — ” said Perga, — “ does all this touch that ? At least what trace do you find of the old feasts of the Jews ? ”

“ Let us see first what traces we can find in them,” said my Lady. “ Traces

\* My delight in her.

† Married.

of all this: hints of the coming solemnities, of the future joy. To begin with the Passover. The month in which it fell was thenceforth to be 'the beginning of months, the first month of the year.'

“‘That thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.’” — DEUT. xvi. 5.

“That marvellous day in which the Lord had said:

“‘When I see the blood I will pass over you.’” — EX. xii. 13.

“That fits well,” said Marah.

— “‘Thou wast slain, and hast redeemed us to God by thy blood.’” — REV. v. 9.

“Then followed the feast of weeks,” said my Lady, — “the day of Pentecost: when the first sheaves of the general harvest, the first loaves of the new wheat, were presented before the Lord. The golden grain, and the

white bread, with the freewill offerings of the people; and they rejoiced because the Lord had blessed their labours, not forgetting to contrast the present with the past.

“‘Thou shalt remember that thou wast a bondman in Egypt.’ — DEUT. xvi. 12.

“Or as it will be then :

“‘And you hath he quickened, who were dead in trespasses and sins.’” — EPH. ii. 1.

“Yes,” said Ephah, “that is good.”

“Last of all came the feast of ingathering; when the summer was past and the harvest ended; and the precious fruits of the earth—ripe and mellow and perfect—were gathered into the garner. And as if to set off the joy of the rich peaceful harvest, all Israel dwelt in booths; keeping fresh the recollection that they had once been strangers and pilgrims in the wilderness. But the end of the world will be the harvest then, and the reapers will be



the angels ; for the harvests of earth will all be gathered, and the tried workmen pass on to their reward.

“ ‘ Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.’ — REV. xiv. 13.

“ They that have gone forth weeping, bearing precious seed, shall come home with joy, bringing their sheaves. From every quarter of the earth shall they come, — from under the four winds of heaven ; comparing notes, exchanging gladness. Those who have seemed to sow on fruitless soil, those who have reaped an unexpected harvest.

“ ‘ And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together.’ ” — JOHN iv. 36.

“ And the wedding was furnished with guests.”

Perga gave a sort of little jump in

her chair, — then schooled herself and spoke quietly.

“You are the strangest creature!” she said. “But you have moved away from *that* image, my Lady.”

“It is not easy to keep to one,” said Tryphosa, “the two are used so interchangeably.

“‘Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he will gird himself, and make them to sit down to meat, and will come forth and serve them.’ — LUKE xii. 37.

“‘Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.’ — MAT. viii. 11.

“While to the twelve apostles was even a special place assigned —

“‘That ye may eat and drink at my table in my kingdom.’” — LUKE xxii. 30.

“Ah me!” said Ephah, turning wea-

rily to some position she had been glad to quit a few moments before. "Do you know, my Lady, *I* ought to watch for him — if all that is coming too."

"And do you see why it was that the Lord made such an appointment with us?" said Tryphosa with sparkling eyes. "How a mother says to a child, 'I'll come, I'll come!' — how friends say farewell 'till we meet again.' Even so our Lord Jesus.

"And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.' — LUKE xxii. 15, 16.

"I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.' — MARK xiv. 25.

"And he said unto me, Write, Blessed are they that are called unto the marriage supper of the Lamb.'" — REV. xix. 9.

There was another long pause.

“And then will be our jubilee,” said Marah ; “when all shall be free, and all return home, and all things be restored to the hands that once held them. I begin to understand.”

Tryphosa went on.

“‘The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies ; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured : but they that have gathered it shall eat it, and praise the Lord, and they that have brought it together shall drink it in the courts of my holiness.’ — Is. lxii. 8, 9.

“And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters.’”  
JOEL iii. 18.

“And this shall be the reception of the guests :

“‘Enter thou into the joy of thy Lord. —  
MAT. xxv. 21.

“ ‘ Eat, O friends ; drink, yea, drink abundantly, O beloved.’ ” — CANT. v. 1.

Tryphosa's face was radiant, but Perga looked gloomy.

“ I cannot gainsay you,” she said, — “ as you go on I have to follow. But it all sounds so very, very strange ! ”

“ Strange ? ” my Lady echoed, — “ just think of it a little. It is like a great panorama of incredible things ! See the wonderful ingathering — of the tares into bundles, of the wheat into the barn.

“ ‘ And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them.’ ” — REV. xx. 13.

“ See the Lord marshalling his own, presenting them faultless before the throne of God : owning them, announcing them before the assembled universe.

“ ‘ Behold, I and the children which God hath given me.’ ” — HEB. ii. 13.

“Hear his special, individual greeting to them —

“‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’” — MAT. xxv. 34.

“Then hear their quiet, business-like reports to him.

“‘Lord, thy pound hath gained ten pounds.’ — LUKE xix. 16.

“‘Lord, thou deliveredst unto me five talents, behold, I have gained beside them five talents more.’” — MAT. xxv. 26.

“That makes one think of the old words of the prophet,” said Ephah, smiling though her eyes were wet —

“‘This is the Lord’s doing, and it is marvellous in our eyes.’”

“Ah yes!” my Lady answered. “We are so lost in admiration of our own skill, that we forget to wonder here sometimes; but I think we shall never forget it there. For with all this shall

be the recollection — all sweet now, and with no bitter — of what has been.

“ ‘Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee.’ ” — DEUT. viii. 2.

“ All past now, and they stand with everlasting joy upon their heads, and having the harps of God. And the great Hallel shall be sung, — the song of Moses and of the Lamb : one answering to another.

“ ‘Thou in thy mercy hast led forth the people which thou hast redeemed : thou hast guided them in thy strength unto thy holy habitation. ’ ” — Ex. xv. 13.

Tryphosa's lips trembled, and the tears came glittering up into her eyes.

“ We know that part,” she said falteringly, “ but for the other ! —

“ ‘They sung as it were a new song before the throne, and before the four beasts, and the

elders : and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.'” —  
REV. xiv. 3.

“There is just one thing!” — said Heth bursting into tears :

“When the King came in to see the guests, he saw there a man which had not on a wedding garment.’” — MAT. xxii. 10.

But my Lady only answered :

“‘I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia : for the Lord God omnipotent reigneth.

“‘Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready. ’ — REV. xix 6, 7.



## THE SHINING ONES.

“They have clean robes,

“White robes,—

“White robes are waiting for me.”

THE words rose and fell upon the night air among the fragrant shadows, and they in the window listened—silently wishing they were all as “ready” as she.

“I don’t know about the ‘waiting,’” said Nain with a sigh. “It seems to me she wears them now!”

“My Lady,” said Ephah as she came in, “your garments are voted white already.”

“That is your earthly idea of white,” said Tryphosa.

“I confess to a very earthly idea!” said Perga. “I thought white was white.”

“But there are degrees of white, even as there are shades of colour,” my Lady answered; “and the heavenly degree is resplendent.”

“Resplendent?” Ephah repeated wistfully.

“Ah yes,” said my Lady, “like the perfect day. So brilliant, so glittering, so refulgent, that all mere mortal words must fail and come short in the description.”

“I thought the Bible said very little about the *appearance* of heavenly creatures,” said Perga.

“Very little, except this: they all radiate light.”

Ephah gathered herself into an attitude of happy attention.

“And can you prove it?” she said.

“From Milton,” said Perga: —

“‘So saying, on he led his radiant files,  
Dazzling the moon!’” —

“I suppose,” said Tryphosa smiling,

“if from some new, unexplored country there came one after another of those who dwelt there; and if each one that came had hair like waving sunbeams; you would by and by conclude that dark-haired people were unknown in that country.”

“I suppose I should,” said Ephah.  
“Well?”

“Well” — said my Lady, “since all the visitors from heaven shine, is it strange I should call it a world of shining ones?”

“But the proof, the proof!” said Perga.

“Let us begin first,” she answered, “with Him ‘in whom is no darkness at all.’ Light, — not dull and motionless, but flashing, quivering, living light, — has always been one of the signs of the Divine presence. The bush that burned with fire, the pillar of fire, the burning lamp, though all veiled more or less for

mortal eyes, gave each a gleam of the Divine glory; while the prophets heap up images and descriptive phrases, attempting to convey some idea of the splendours which they saw. 'As the colour of amber,' — 'as the appearance of fire,' — such was to Ezekiel 'the likeness of the glory of the Lord,' when 'the earth shined with his glory.' To Moses it was 'as devouring fire,' as 'the body of heaven for clearness;' while Paul saw 'a shining above the brightness of the sun at mid-day.' In all you perceive that same quality of vivid, flashing light and translucent colour; and even to the end it shall be so.

“‘As the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall the Son of man be in his day.’ — LUKE xvii. 24.

“‘For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.’ — MAT. xxiv. 27.

—“When the King shall come in his glory.”

“Is *that* what those texts mean?” said Ephah. “I thought it meant like lightning only in its suddenness.”

“It means ‘the brightness of his coming,’” said my Lady: “when he shall be ‘revealed’ in his Divine glory.

“‘And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.’” — REV. xx. 11.

“But you have wandered very far from us,” Perga said.

“To come back then — if I have. So far as we are told, *everything* on the other shore is, in its degree, thus brilliant with light. From the city with its street of pure gold and the flashing stones of its foundation, — ‘having no need of the sun;’ to those who, ‘having gotten the victory,’ stand on ‘the sea of glass mingled with fire’ before the throne, — not blinded, but in an ecsta-

sy of enjoyment, — everything shines. There is a brilliant giving out of brightness; so that those that see can hardly find words to describe.

“‘I lifted up mine eyes and looked,’ — said Daniel, — ‘and behold a man clothed in linen, whose loins were girded with gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass.’” — DAN. x. 5, 6.

“And was that an angel?” said Nain.

“So I think; though in the Old Testament times the coming of angels was so often attendant upon the presence of the Lord, that it is not always easy to distinguish between the different accounts.”

“But it seems to me,” said Perga, interrupting her, “that very often there is no description given. It just says ‘an angel.’”

“Very often,” said my Lady; “yet

even then there are indications that accord perfectly with the descriptions elsewhere. How did the people know it was an angel? — for you may notice that they were rarely in doubt, even when the angel wore the figure of a man, and they were almost always afraid.

“ ‘When Zacharias saw him, he was troubled.’ — LUKE i. 12.

“ ‘And when he (Cornelius) looked on him, he was afraid. — ACTS x. 4.

“ Jacob said, ‘This is God’s host;’ and David recognized the angel standing by the threshing floor, and Elijan knew him that brought him food; and Paul had no doubt who stood by him in the night, that stormy night at sea; and even Daniel—the man greatly beloved of God, stood trembling before his messenger. Now look at the direct descriptions.

“ ‘And it came to pass, as they still went on, and talked, that, behold, a chariot of fire, and horses of fire, and parted them asunder

And Elijah went up by a whirlwind into heaven.'” — 2 KINGS ii. 11.

“Oh!” — cried Ephah, — “and do you think *that* was the way that Lazarus was carried up?”

“Perhaps,” — my Lady answered.

“It says *angels*, there,” remarked Perga.

“And not here, — yes. But I wanted you to notice how every sort of heavenly thing, let it take what shape it will, is luminous. In the next instance, though angels are not directly named, you can hardly question that they were there.

“‘And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas. my master, how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them.

“‘And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.’” — 2 KINGS vi. 15-17.



“Then doubtless there were angels with Elijah’s chariot too,” said Heth; “but I wish it told a little what they looked like.”

“Like shining ones,” said my Lady. “Whatever appeared, in whatever shape, had the flashing, dazzling, transparent light of fire. It is one of the characteristics of heavenly things, as distinguished from the dull opaqueness of earth.

“‘I looked,’ — said Ezekiel, — ‘and, lo, a whirlwind came out of the north, a great cloud, and a fire infolding (or kindling) itself, and a brightness was round about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures.

“‘And they sparkled like the colour of burnished brass.

“‘Their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire

went forth lightning — EZEKIEL i. 4, 5, 7, 13.

“Transparent light,” said Marah. “What an image!”

“Not light at rest, but flashing, eager, active: changeful as fire, vivid as lightning; pure and steady and gentle as a lamp. So in the dusk of the morning, shone the angel that rolled away the stone from the door of the sepulchre, where the body of Jesus had lain.

“‘His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men.’” — MAT. xxviii. 3, 4.

“*That* was your sort of white, I suppose,” said Nain.

“White — as the whiteness of a sunlit cloud. And the keepers fled into the city, when the first faintness of their fear was past; for when the women came, a little later, they found no one at the tomb, but only the open door.

“ ‘And entering into the sepulchre, they saw a young man sitting on the right side clothed in a long white garment.’ — MARK xvi. 5.

“ Think of it ! — the dark rocky walls of the sepulchre all lit up with that gleaming robe. Then remember, that since *that* stone was rolled away, the light from the other shore falls full upon the grave of every believer.

“ ‘The angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus which was crucified.’ ” — MAT. xxviii. 5.

“ Do you think these were different angels ? ” said Nain.

“ Perhaps, — there seem to have been many in attendance that day. For when the startled women returned again, — or it might have been others that came, — standing there, perplexed ; again there appeared ‘ a vision of angels.’

“ Behold, two men stood by them in shining raiment.’ — LUKE xxiv. 4.

“While to Mary alone, watching by the sepulchre when all the rest had gone away, came a lovelier vision yet.

“‘And as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.’” — JOHN XX. 12.

“*She* was not frightened,” said Ephah, her eyes flushing as the exquisite picture rose up before them.

“She was seeking her Lord,” said Tryphosa, — “and not all the shining of angels could draw off her thoughts from him. Not ‘your Lord,’ even to those ministers of his ; but ‘my Lord,’ — as if hers only, of all the earth.”

“I suppose that is what you call ‘appropriating faith,’” said Perga. “Where next, my Lady?”

“To the Mount of Olives — ‘as far as to Bethany.’”

“‘And while they looked steadfastly up

toward heaven as he went up, behold, two men stood by them in bright apparel.'—ACTS i. 10.

“So the messenger to Cornelius was ‘an angel,’ and also ‘a man in bright clothing.’ So when Peter was in prison —

“‘The angel of the Lord came upon him, and a light shined in the prison.’”—ACTS xii. 8.

“But that might not have been from the angel,” said Perga.

“Listen,” my Lady answered.

“‘I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.’—REV. x. 1.

“‘And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’”—REV. xviii. 1.

“And sometimes,” said Perga —

“‘Satan himself is transformed into an angel of light.’”—2 COR. xi. 14.

— “So far so good, — I mean for your case. But these are all *angels*. And it is nowhere promised, I believe, that we shall look like them.”

“No,” said my Lady, “but like Him. Do you think we shall be the only dark spots up there? Not so.

“‘Then shall the righteous shine forth as the sun in the kingdom of their Father.’ — MAT. xiii. 43.

“‘And it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.’ — 1 JOHN iii. 2.

“Do you ever think what it will be to be ‘like Christ’?”

“I’m sure we hear enough about it from the pulpit,” said Perga, — “Christians being his image, and all that.”

“And some Christians *are*,” said Nain.

“Yes, — like him as he was in his humiliation, in meekness, in patience,

in good works. In all these, as well as in suffering, the true disciple is 'as his Lord.' But it will be after another fashion, when the Lord shall come in his glory.

“ ‘Who shall change our vile body, that it may be fashioned like unto his glorious body. — PHIL. iii. 21.

“ For —

“ ‘As we have borne the image of the earthy, we shall also bear the image of the heavenly.’ ” — I COR. xv. 49.

“ What shall that be? ”

“ Perfect holiness, for one thing,” said Marah.

“ That first.

“ ‘To her it was granted that she should be arrayed in fine linen; clean and white: for the fine linen is the righteousness of saints.’ ” — REV. xix. 8.

“ Do you know,” said Ephah, “ those words make me feel perfectly dingy! ” —

“ And they make *me* think,” said Nain.

“what a sheen there would be, even here, if everybody was ‘clothed with humility,’ and wore ‘the ornament of a meek and quiet spirit.’”

“‘White robes were given unto every one of them.’” — REV. vi. 11.

— said Tryphosa. “Yes, the court dress of heaven differs somewhat from that of earth.

“‘And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew, but he himself.

“‘And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

“‘And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.’” — REV. xix.



“ ‘The best robe’ ” — Ephah said, brushing off a few quiet tears. “ But it has been ‘given,’ and it will be again.”

“ Listen,” said my Lady.

“ ‘I beheld, and, lo, a great multitude, which no man could number, of all nations, and people, and kindred, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

“ ‘And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.’ — REV. vii. 9, 13, 14.

“ Therefore it was, that the man found without the wedding garment was ‘speechless.’ The robe had been offered, and been refused: the fountain was open, but he had passed by on the other side.”

“But,” said Perga, — “it is all very beautiful, certainly, — but is there nothing more royal than this?”

“Royal!” my Lady repeated. “You have forgotten our starting-point: *to be like Christ*. Do you remember the short glimpses the disciples had of his glory, as it broke through the cloud of his humiliation, the hiding form of a servant?”

“‘His face did shine as the sun, and his raiment was white as the light.’” — MAT. xvii. 2.

“There, even against the dazzling cone of Mt. Hermon, —

“‘His raiment became shining, exceeding white as snow; so as no fuller on earth can white them.’” — MARK ix. 3.

“‘The fashion of his countenance was changed, and his raiment was white and glistering.’” — LUKE ix. 29.

“What could that ‘change’ have been?” said Marah. “Because they knew him still.”

“Ah,” said my Lady, “it was a moment of utter triumph over sorrow and suffering and pain,—and that could ‘transfigure’ even him! A moment when the Divine glory rested visibly upon the human tabernacle in which he dwelt.”

“And then Moses and Elias just caught the reflection of that light,” said Perga.

“They came as they were,” said my Lady. “‘They appeared with him in glory.’ For

“‘They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever.’” — DAN. xii. 3.

She paused — then went on eagerly.

“Not merely are they ‘without fault before the throne of God,’ but also beautified with salvation.

“‘The king’s daughter is all glorious within.’ — Ps. xlv. 13.

—“that must come first: but then it follows:

“‘Her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work.’ — PS. xlv. 13, 14.

“So fair, so shining, that she shall be to the praise of the glory of his power,

“‘When he shall come to be admired in his saints, and to be glorified in them that believe.’” — 2 THESS. i. 10.

“That is always so hard to understand,” said Heth. “How can we add to his ineffable glory?”

“He knows,” — my Lady answered with one of her radiant smiles, —

“‘On his head were many crowns.’ — REV. xix. 12.

—“and we have only to rejoice with joy unspeakable and full of glory.

“‘I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation,

he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.' — *Is. lxi. 10.*

“‘And the Gentiles shall see thy righteousness, and all kings thy glory : and thou shalt be called by a new name, which the mouth of the Lord shall call.’ — *Is. lxii. 2.*

“‘The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet.’ — *Is. lx. 14.*

“‘Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.’ — *Is. lxii. 3.*

“‘As the stones of a crown, lifted up as an ensign upon the land.’” — *ZEC. ix. 16.*

“Go on ! go on !” *Marah* and *Ephah* entreated, as my Lady paused, half catching her breath. She went on softly.

“This is ‘the exceeding weight of glory,’ — do you feel how it outweighs ‘our light affliction’? This is ‘the glory to be revealed,’ — do you see how it

compares with 'the sufferings of this present time'?

“‘We which are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.’ — 2 COR. v. 4.

“ For,

“‘When Christ, who is our life, shall appear, then shall ye also appear with him in glory.’” — COL. iii. 4.

“ But what does it all mean?” said Perga, looking at her in a sort of breathless wonder.

“ Mean?” Tryphosa repeated, “ it means the fulness of the Lord’s own promise.

“‘The glory which thou gavest me I have given them.’ — JOHN xvii. 22.

“‘And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels: and I will spare them, as a man spareth his own son that serveth him.

“ ‘Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.’ ” — MAL. iii. 17, 18.

They sat silent, as if the power of those last words had been a spell.

“ And do you work all this into your daily life? ” said Perga at last. “ Can you realize, can you *believe* it enough? It is grand, I acknowledge, but what *practical* value? ”

And my Lady answered — with a sigh this time :

“ ‘Thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy.’ ” — REV iii. 4.

## THE CITY.

“‘HE that overcometh shall inherit all things; and I will be his God, and he shall be my son.’ — REV. xx. 7.

“There is an old promise,” said my Lady, “to this effect :

“‘They shall not be ashamed that wait for me.’ — IS. xlix. 23.

“Now we know it is the commonest thing in the world for heirs to be disappointed ; and the more they have looked for, the greater the mortification. But those whose expectation is only from God, can but faintly begin to imagine the riches of their inheritance. To them the word is sure :

“‘Ye shall not be ashamed nor confounded world without end.’” — IS. xlv. 17.



“Inherit seems a strange word in this connection,” said Marah.

“You must take it with its old meaning,—little found, I fancy, except in Shakspeare and the Bible: *to possess.* or *to come into possession of.*”

“‘The wise shall inherit glory.’—Ps. iii. 35.

“‘Such as be blessed of him shall inherit the earth.’—Ps. xxxvii. 22.

“‘And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundred fold, and shall inherit everlasting life.’”—MAT. xix. 29.

“There we are again,” said Peiga, discontentedly. “That’s the way it always ends. Putting everything together in two words.”

My Lady smiled.

“Yes, everything!” she said. “You say true. And so we live now:

“‘Strengthened with all might, according to his glorious power, unto ail patience and

longsuffering with joyfulness ; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.' ” — COL. i. 12, 13.

“ Yet one does wonder — and long — to know details,” said Heth, looking off into the evening sky, where always “ star differeth from star in glory.”

“ Cannot you catch some points of light?” my Lady said.

“ ‘ An inheritance among them which are sanctified.’ — ACTS xx. 22.

“ ‘ An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations ; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.’ — I PETER i. 4-7.

“Then shall they enter into the joy of their Lord; not only beholding his glory, but sharing in it: living because he lives, receiving a crown with him.

“O but that is an eye-look to a fair rent! The very hope of heaven under troubles, is like wind and sails to the soul.’”\*

“Ah, how happy you are!” said Heth. “Saying, ‘the hope of heaven,’ instead of ‘the fear of death’!”

“There is only one thing to fear,” said Tryphosa.

“Lest, a promise being left us of entering into his rest, any of you should seem to come short of it.’ — HEB. iv. 1.

“Christ ‘was not yea and nay.’

“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.’ — 2 COR. i. 20.

“And we are

“Heirs according to the promise.’ — GAL. iii. 29.

\* Rutherford.

“‘Heirs of salvation.’ — HEB. i. 14.

“‘Heirs of the kingdom which he hath promised to them that love him.’ — JAMES v. 2.

“‘Heirs together of the grace of life.’ — I PETER iii. 7.

“‘Heirs of God, and joint heirs with Christ.’” — ROM. viii. 17.

“That does not sound like us common people,” said Heth, looking round the little group.

“Common?” my Lady repeated. “Is it common? — is it uncommon? — their description?”

“‘I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years.’” — REV. xx. 4.

Perga drew a deep breath.

“*That* is the millenium,” she said.

“But we do not expect the millenium to end in something less grand than itself.

“‘Their inheritance shall be for ever.’— Ps. xxxvii. 18.

“Or as it is in the New Testament, —

“‘They shall never perish, neither shall any man pluck them out of my hand.’— JOHN x. 28.

“‘In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.’— Is. xxvi. 1.

“‘And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.’” — Is. iv. 5.

“How beautiful!” said Nain. “That is the Old Testament sign of the pillar of cloud and the pillar of fire.”

“And the New Testament promise,” said my Lady :

“‘In my Father’s house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also.’—JOHN xiv. 2, 3.

“‘For the Lord hath chosen Zion ; he hath desired it for his habitation. This is my rest for ever : here will I dwell ; for I have desired it.’—PS. cxxxii. 13, 14.

“‘And the name of the city from that day shall be, JEHOVAH Shammah : The Lord is there.’”—EZEK. xlvi. 35.

“It is all there,” she went on presently. “‘It is all keeping, that ye would now have.’\* The ‘fulness of joy’ will leave no dry places.

“‘They shall sit every man under his vine and under his fig tree ; and none shall make them afraid ; for the mouth of the Lord hath spoken it.’—MICAHA iv. 4.

\* Rutherford.

“‘Thou shalt be far from oppression ; for thou shalt not fear : and from terror ; for it shall not come near thee.’ — IS. liv. 14.

“‘No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord.’” — IS. liv. 17.

“‘Abundance of peace,” said Marah. “Truly, my Lady, you are right : we should not know the world, even if in all other respects it were the very same.”

“Listen,” she answered :

“‘In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground : and I will break the bow and the sword and the battle out of the earth, and make them to lie down safely.’ — HOSEA ii. 18.

“‘They shall dwell safely in the wilderness, and sleep in the woods.’ — EZEK. xxxiv. 25.

“‘The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fat-

ling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.' — Is. xi. 6, 7.

“And it shall come to pass in that day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.” — Is. xiv. 3.

“It is the garden of Eden come back,” said Nain. “The way to the tree of life restored.”

“Eden — with all the added glories of the Celestial Country,” said Tryphosa.

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” — REV. ii. 7.

“I was thinking,” said Ephah, “as you went on, what a message to all the *hunted* people. To the servants of God who are driven to live in tenement houses, — to the poor sewing-women, —



to me. These long, long years of languishing! What words of rest!"

"And rest eternal," my Lady answered.

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." — HOSEA xiii. 14.

"They shall not hunger nor thirst: neither shall the heat nor the sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." — IS. xlix. 10.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may go in through the gates into the city." — REV. xxii. 14.

"Take our thoughts in," said Marah. "Thither, where our feet would go."

"The city!" Ephah repeated. "Do its towers stand so near the water's edge that you can see them, my Lady?"

"O yes!" she answered. "The river is aglow with their ineffable light."

“‘For here we have no continuing city, but we seek one to come.’ — HEB. xiii. 14.

“‘The city of the living God.’ — HEB. xii. 22.

“‘And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.’” — REV. xxi. 10-13, 16.

“Fifteen hundred miles square!” said Nain.

Tryphosa paused, — then softly began again.

“‘In my Father’s house are many mansions,’ — in my Father’s house is ‘bread enough and to spare.’”

“‘And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there.’” — REV. xxi. 22–25.

“Then there would be no stars,” said Perga, — “and so one element of beauty gone.”

“What does it mean, my Lady?” said Nain.

“It is all morning with you yet,” she answered; “but the rest of us know.”

“‘Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all, yet let him remember the days of darkness; for they shall be many.’ — ECCI. xi. 8.

“‘He hath led me and brought me into darkness,’ — said the prophet. — LAM. iii. 2.

“‘He hath set me in dark places.’ — LAM. iii. 6.

“‘All joy is darkened, the mirth of the land is gone.’ — IS. xxiv. 11.

“‘He hath set darkness in my paths,’ — said Job. — JOB xix. 8.

“‘My soul waiteth for the Lord,’ — said David, — ‘more than they that watch for the morning.’” — PS. cxxx. 6.

“And the night seems so beautiful!” said Nain, doubtfully.

“Ah, you have always been well!” said Ephah.

“And happy,” said Marah.

“Then, how strong is ‘the power of darkness’ in this world,” my Lady went on. “Where

“‘Every one that doeth evil hateth the light.’ — JOHN iii. 20.

“And men ‘darken counsel by words without knowledge,’ and are ‘of those that rebel against the light.’ And even we who are called ‘children of the day; not of night nor of darkness;’ how often in our trouble

“‘We wait for light, but behold obscurity.’ — IS. lix. 9.

“And there is the night when weeping ‘endures;’ and the night ‘wherein no man can work.’

“‘When shall I arise, and the night be gone?’” — JOB vii. 4.

“I begin to understand,” said Ephah. “It is not the stars — the wonderful spots of brightness — that make our night.”

“You can see the stars at noonday, if you shield your eyes from the clear shining of the sun,” said my Lady; “but

few people, I fancy, would like the exchange. It was in cloudy weather that Job said :

“ ‘ Oh that I were as in months past, as in the days when God preserved me ; when his candle shined upon my head, and when by his light I walked through darkness.’ — JOB xxix. 2, 3.

“ ‘ Those are your ‘ stars,’ Perga,—wonderful, glorious, never to be loved enough. But we seek him who not only ‘ maketh the seven stars and Orion,’ but that ‘ turneth the shadow of death into the morning.’ — AMOS v. 8.

“ We wait —

“ ‘ Till the day break, and the shadows flee away.’ — CANT. ii. 17.

“ There shall be no night there. Neither sin, nor doubt, nor sorrow, shall fling their darkness upon the other shore.

“ ‘ The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days,

in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.' — IS. xxx. 26.

“Such will our lesser lights be. Shall we see them, I wonder, — save with shielded eyes? For

“‘The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.’ — IS. xxiv. 23.

“‘And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.’” — REV. xxi. 1.

“You speak those words,” said Nain, “as if you thought they touched, somehow, your last point.”

“So I do.”

“What possible connection?” said Perga. “And besides, in another place, doesn't it say that there *will* be a sea?”

“Yes, yes!” she answered:

“‘I saw as it were a sea of glass mingled

with fire ; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.' — REV. xv. 2.

“ Do you see what perfect calm, what utter rest, what triumphant attitudes are here? And through all, the full vividness of life, the full activity of glory. ‘ Transparent glass,’ — with neither soil of iniquity, nor surge of passion, nor murmur of unrest ; but through and through its clear brightness glows the fire of youth, of joy, of immortality. And they stand there, — those who once could say :

“ ‘ Out of the depths have I cried unto thee, O Lord.’ — Ps. cxxx. 1.

“ ‘ All thy waves and thy billows are gone over me.’ — Ps. xlii. 7.

“ There are no doubters there, ‘ like a wave of the sea, driven with the wind, and tossed ;’ nor wicked ones,



'like the troubled sea when it cannot rest, whose waters cast up mire and dirt.'

“‘Raging waves of the sea, foaming out their own shame.’ — JUDE 13.

“‘The whole earth is at rest and quiet. — Is. xiv. 7.

“‘In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan the crooked serpent; and he shall slay the dragon that is in the sea.’ — Is. xxvii. 1.

“‘And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.’” — REV. xv. 3.

“Amen,” — Marah said softly. “And I will not wait for that day to say it.”

My Lady held out her hand, clasping the other's as she went on.

“O thou afflicted, tossed with tempests, and not comforted, —

“‘God is our refuge and strength, a very

present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved: God shall help her, at the turn of the morning.\* — Ps. xlv. 1-5.

She was silent a little, but they did not answer; and slow and sweet the words came again.

“‘This world is not worthy of your soul; give it not a good day, when Christ cometh in competition with it. Be like one of another country; home and stay not.’ †

“‘For our citizenship is in heaven.’” — PHIL. iii. 20.

“Yes,” Ephah said. “Do you know

\* Young's translation.

† Rutherford.

I am beginning to feel a little — just a little bit — at home there?”

And my Lady answered :

“ ‘ There the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king ; he will save us. ’ ” — *Is. xxxiii. 21, 22.*

“ What is that about the ships? ’ said Heth.

“ I am not sure. Yet it seems like a promise of the full sweeping tide of peace and joy and prosperity ; with no fear of invasion, no clangour of war. Fresh, sweet, free life, without a fear, without a care.

“ ‘ And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which

bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations. And there shall be no more curse ; but the throne of God shall be in it ; and his servants shall serve him : and they shall see his face ; and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.' " — REV. xxii. 1-3.

“Reign — in that city,” Ephah said.

“And these are ‘things which must shortly come to pass’ !” said Heth.

“Ay,” said my Lady :

“‘These sayings are faithful and true.’ — REV. xxii. 6.

“‘How fast, how fast doth our ship sail ! And how fair a wild hath time, to blow us off these coasts, and this land of dying and perishing things.’ ” \*

“I declare,” said Perga, “to hear

\* Rutherford.

you talk, one would think it was a pleasure trip ! ”

“ A pleasure trip ? ” she repeated. “ It might well be that. How we leave friends and home and go three thousand miles, merely to see what man has done in cities, or the Lord, among the hills. ‘ The glory of the terrestrial is one.’ But different and beyond compare, is ‘ the glory of the celestial.’ And it is but a step away, — that city which hath foundations.

“ ‘ Glorious things are spoken of thee, O city of God.’ — Ps. lxxxvii. 3.

“ ‘ The building of the wall of it was of jasper : and the city was pure gold, like unto clear glass. And the foundations of the city were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a

jacinth; the twelfth, an amethyst.” — REV. xxi. 18-20.

“Oh!” cried Ephan, leaning forward eagerly, “can you tell what they mean, my Lady? The colours, the arrangement, the stones?”

But my Lady shook her head.

“We are not even quite certain about the names of the stones,” she said. “Translators are not agreed. Yet patient study of Bible words will tell us something. For instance, I cannot think that jasper can mean what we call by that name.

“Behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone.” — REV. iv. 2, 3.

“That is, two dark opaque reds together. But if you take the jasper to mean ‘diamond,’ you would have at once the clear brilliancy, with the warm depth of colour.”

“As in fire,” said Nain.

“Yes. And to this agrees perfectly the general description of the city.

“‘Her light was like unto a stone most precious, even like a jasper stone, clear as crystal.’ — REV. xxi. 11.

“The wall of the city, and the first foundation, were of jasper.”

“Before you go any further,” said Marah, — “what does that foundation signify to you?”

“When I said ‘diamond,’” my Lady answered, “I should have said, diamond or crystal. But the effect in either case is the same: whether it was our precious gem, or only the brilliant crystal; of which Pliny says: ‘It is indeed ice: but so permanently congealed by the cold, that it can never again become liquid.’ And what does it mean to me? In Ezekiel’s vision,

“‘The likeness of the firmament above

the heads of the living creatures was as the colour of the terrible crystal.' — EZEK. i. 22.

“Do you know what a crystal is with the sun upon it? how insupportable is the light that flashes out from its pure depths?”

“God’s holiness,” said Marah, briefly. “Go on.”

“‘The second, sapphire.’” — REV. xxi. 19.

“In old times,” said my Lady, “sapphire was held for an emblem of truth. The Egyptian judges wore round their necks a small figure cut of sapphire, in token that they were just men and true. Now turn to the Bible words.

“‘Then went up Moses, and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven for clearness.’ — EX. xxiv. 10.

“‘And above the firmament that was over



their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the appearance of the likeness of a man upon it.'”  
EZEK. i. 26.

“Justice,” Marah said as before. “As it is written :

“‘Justice and judgment are the habitation of thy throne.’ — PS. lxxxix. 14.

“‘Shall not the Judge of all the earth do right?’ — GEN. xviii. 25.

“‘The third, a chalcedony.’” — REV. xxi. 19.

“There are no references to help us here,” said my Lady. “But if red as well as blue has kept the old traditional meaning, then in this third foundation the warm, glowing, flesh-tints of the chalcedony might mean, the love of God.

“‘The fourth, an emerald.’” — REV. xxi. 19.

“Green, is faithfulness,” said Nain.

“Then hear the Bible words,” Tryphosa answered :

“ ‘There was a rainbow round about the throne, in sight like unto an emerald.’ — REV. iv. 3.

“ ‘O Lord God of hosts, who is like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.’ ” — Ps. lxxxix. 8, 9.

“Ah, there is the sea again!” said Ephah, —

“ ‘The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.’ — Ps. xxix. 10.

“ ‘He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them to their desired haven.’ — Ps. cvii. 29, 30.

— “How grand that is! ‘Hath he said, and shall he not do it?’ ‘The fourth, an emerald.’ ”

“Holiness, Justice, Love, Faithfulness,” Marah repeated after a pause.

“But I cannot go on, even with imaginings,” said my Lady. “For the old uses of the stones, and meanings of the colours, have for the most part passed away. Yet let your thoughts go on from one to another; and in the deep red sardius, and the apple-green translucent chrysoprasus, and the paler sea-tinted beryl, and the topaz, with its clear, glass-like lustre, you can see every possible beauty and joy and splendour of life: all excellence, variety, and perfection.

“‘And the foundations of the wall of the city with every precious stone have been adorned.’\* — REV. xxi. 19.

“‘And the twelve gates are twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.’” — REV. xxi. 21.

\* Young’s translation.

“What are those names on the gates and the foundations?” said Heth.

“We do not know,” she answered. “Yet it might be this. Our heaven is bought for us by Christ: the height and depth of his love, which passeth knowledge, the treasures of his grace, the riches of his redemption, have built that city ‘which cannot be moved.’ Upon its gates are written the names of the first holders and teachers of the perfect law of God.

“‘The man which doeth those things shall live by them.’ — ROM. x. 5.

“But upon its foundations stand the names of those who were sent to teach ‘what the law could not do.’

“‘For the law was given by Moses, but grace and truth came by Jesus Christ.’ — JOHN i. 17.

“‘What shall we say then? Shall we continue in sin, that grace may abound? God

forbid. How shall we, that are dead to sin, live any longer therein.' — ROM. vi. 1, 2.

“And we enter into glory through white gates.

“‘There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.’ — REV. xxi. 27.

“From every part of the world, at every moment, they are coming, those escaped ones: the great multitude which no man can number, — the endless procession, — ‘sweeping through the gates, washed in the blood of the Lamb.’”

“Is that all?” said Marah, as my Lady leaned back and silently folded her hands.

“Not quite,” she said; ‘but who shall speak of the unimaginable splendours, where no human thought can climb?’

“‘To him that overcometh will I grant to sit with me in my throne, even as I also

overcame, and am set down with my Father in his throne.' — REV. iii. 21.

“ ‘To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.’ — REV. ii. 17.

“ ‘Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.’ ” — REV. iii. 12.

“ ‘I shall be satisfied,’ ” — Ps. xvii. 15.

— Ephah said softly. And Marah added:

“ ‘He which testifieth these things saith, Surely I come quickly.’ ” — REV. xxii. 20.

“ ‘Even so, come,’ ” my Lady answered. But her voice changed then, and she went on very low,


“ ‘I heard a great voice out of heaven say-

ing, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.' — REV. xxi. 3-5.

“‘And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers harping with their harps : and they sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song but the hundred forty and four thousand, which were redeemed from the earth.’” — REV. xiv. 1-3.

“‘And the angel which I saw stand upon the sea and upon the earth lifted up his hand

to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.' — REV. x. 5, 6.

















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